

ܡܳܪܳܢܳܐ ܳܝܳܬܳܗܳܐ

MŌRĀN 'ETHŌ

24

APHRAHAT DEMONSTRATIONS II

Translated from Syriac and Introduced by

KURIAKOSE VALAVANOLICKAL



ST. EPHREM ECUMENICAL RESEARCH INSTITUTE (SEERI)
BAKER HILL, KOTTAYAM - 686 001
INDIA

2005

ܡܠܟܝܢ ܕܝܗܘܕܝܢ

ܡܠܟܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ

Ex Libris

Beth Haddutho Library

The Malphono George Anton Kiraz Collection

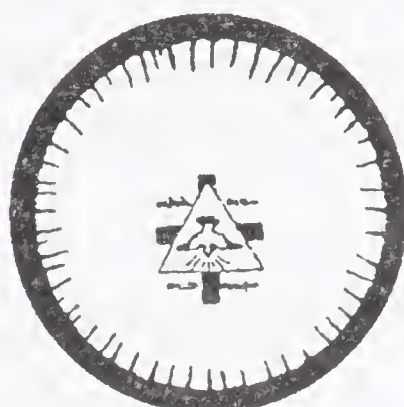
ܡܠܟܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ
ܡܠܟܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ
ܡܠܟܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ
ܡܠܟܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ
ܡܠܟܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ

Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that s/he will have to give answer before God's awesome tribunal as if s/he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

Mōrān 'Eth'ō – 24

APHRAHAT DEMONSTRATIONS II

Translated from Syriac and Introduced by
KURIAKOSE VALAVANOLICKAL



St. Ephrem Ecumenical Research Institute (SEERI)
Baker Hill, Kottayam 686 001, Kerala, India

March 2005

APHRAHAT DEMONSTRATIONS II

Translated from Syriac and Introduced by
KURIAKOSE VALAVANOLICKAL

Mōrān 'Eth'ō - 24

Published: March 2005

Published by

St. Ephrem Ecumenical Research Institute (SEERI)

Baker Hill, Kottayam 686 001, Kerala, India

Price: Rs. 300 (India)

US\$ 25 + Postage (Abroad)

Style & Layout

Right Perspective, Kottayam

Printed at

St. Joseph's Press, Mannanam

Contents

EDITORIAL

ABBREVIATIONS

THE DEMONSTRATIONS

XI.	The Demonstration on Circumcision	1
XII.	The Demonstration on Passover	18
XIII.	The Demonstration on Sabbath	33
XIV.	The Demonstration on Exhortation	47
XV.	The Demonstration on the Distinction between Foods	113
XVI.	The Demonstration on the Peoples which have taken the Place of the People	127
XVII.	The Demonstration on the Messiah who is the Son of God	139
XVIII.	The Demonstration against the Jews on Virginity and Continence	152
XIX.	The Demonstration against the Jews on account of their Saying that it is certain for them to be gathered Together	164
XX.	The Demonstration on the Support of the Poor	184
XXI.	The Demonstration on Persecution	200
XXII.	The Demonstration on Death and the Latter Times	230
XXIII.	The Demonstration on the Cluster of Grapes	254
	Index of Biblical References	313
	General Index	343

Editorial

Aphrahat belongs to the period in the history of the Syriac Church when it was least hellenized. He gives a literature, which is free from Greek cultural and theological influences. He has written twenty-three *Demonstrations* in elegant classical Syriac.

This volume contains the last thirteen *Demonstrations*, which are presented according to the order given by him. The Demonstrations XI – XXIII form the second group, which in part consists in polemics against the Jewish practices, while the rest concentrate on certain current issues faced by his Church.

The translation tries to maintain the distinctive characteristics of Aphrahat's writing, especially his imaginative use of the **Sacred Scripture**. The translation is also reader-oriented and it uses contemporary idioms, which help the reader to understand the obscure and difficult passages of Aphrahat. Even though certain Demonstrations have been published individually in English, this is the first time the second group of Demonstrations as a whole is published in a volume.

ABBREVIATIONS

Aphr.	Aphrahat
Azym.	Hymns on Unleavened Bread
C	Curetonian Manuscript of the Old Syriac Gospels [F. C. Burkitt (ed. and tr.), <i>Evangelion da-Mepharreshe</i> I, (Cambridge, 1904)].
CDiat.	The Commentary on the Diatessaron
Dem. (s)	Demonstration (s)
Eccl.	Hymns on the Church
Fid.	Hymns on Faith
Nis.	Hymns on Nisibis
NTS	New Testament Studies
P	Peshitta [G. H. Gwilliam (ed. and tr.), <i>Tetraeuangelium Sanctum</i> , (Oxford, 1901)].
Par.	Hymns on Paradise
PdO	Parole de L'Orient
PS	Patrologia Syriaca I-II, [J. Parisot (ed. and tr.), <i>Aphraatis sapientis persae, Demonstrations</i> , (Paris, 1894, 1907)]
S	Sinaitic Manuscript of the Old Syriac Gospels [A. S. Lewis (ed.), <i>The Old Syriac Gospels</i> , (London, 1910)].

XI

THE DEMONSTRATION ON CIRCUMCISION

This is the first polemic Demonstration of Aphrahat against Jewish practices. He was engaged in stabilising the wavering faith of some of the Christian communities in the face of the attractions posed by Judaism. Israel claims that they are the children of Abraham, but their deeds are the same as those of the rulers of Sodom and the people of Gomorrah. It is faith which is counted for a person for righteousness (section 1). Circumcision without faith has no use (section 2). God made His covenant in each generation and these covenants were subject to change (section 3). Circumcision was practised by many ancients besides the Jews. It is clear that the circumcision of the flesh has no use for a person, if he does not circumcise the foreskin of his heart (sections 4-5, 8, 10). The Jews were uncircumcised in the wilderness. Circumcision was a sign to distinguish the Jews from the unclean people of Canaan. If some of them were found violating the Law and doing some foul deed, they were not able to conceal through false pretexts because they were separated through circumcision (section 6). If these circumcised ones (Jews) had had faith, they would have entered into the land of promise (section 7). Only those who are circumcised in their heart and those who will be circumcised a second time in the true Jordan, the baptism for the forgiveness of the sins, will have life. Baptism

is the Christian circumcision (section 11). Section 12 presents the typology between Jesus and Joshua.

1. When God blessed Abraham and appointed him the head of all believers, righteous and the upright ones, he was not father for a single people, but God made him (father) for multitude of peoples, as he said to him, "Your name shall not be called Abram, but your name shall be Abraham, for I have made you a father for many peoples" (Gen. 17:5). Now hear my beloved friend, the direction of discourse and the basis of disputation, that it is right to use (lit. speak) against that people who preceded us and who believe about themselves that they are the seed of Abraham, not understanding that they have been called "the rulers of Sodom and the people of Gomorrah" (Isa. 1:10) and their father was an Amorite and their mother was a Hittite" (Ezek. 16:45). (They are) the rejected silver (Jer. 6:30) and the rebellious sons (Isa. 30:1). Moses their leader witnessed against them, saying to them, "You have been rebellious from the day that I knew you" (Deut. 9:24). He repeated again in the hymn of testimony that "Your vine is from the vine of Sodom and from the plantation of Gomorrah; your grapes are bitter grapes and your clusters are gall for you" (Deut. 32:32). He indicated in that hymn of testimony about the People who are from the Peoples, when he said to them, "I shall provoke you with a people who are not a people, I shall anger you with a foolish people" (Deut. 32:21).

The Holy One witnessed through Isaiah, saying, "I have planted a vineyard and have worked it; but instead of grapes it brought forth wild grapes" (Isa. 5:2). Again Jeremiah the prophet also said concerning the congregation of the people, "I have planted you as a shoot of the whole seed of truth, but you have turned round and have rebelled against me as a strange vine" (Jer. 2:21).

Ezekiel testified about the vine, "Fire has devoured its branches and its inside part is ruined and it is no more good for any work" (Ezek. 15:4). The shoot, the seed of truth, was planted, (namely) their forefathers, but the children have turned towards the unclean deeds of the Amorites. When (people) from all nations do righteousness, then they are called children and the heirs of Abraham, their father. When the children of Abraham do the unclean deeds of the alien nations, they became Sodomites and the people of Gomorrah, as Isaiah testified about them: "Hear the word of the Lord, you rulers of Sodom and the people of Gomorrah" (Isa. 1:10).

But show me, O sage, who were the rulers and the people in Sodom and in Gomorrah in the days of Isaiah the prophet, (places) which from the days of Lot had been overthrown through the anger (of God) and will never be re-settled? Ezekiel shows the wickedness of Sodom and names her the sister of Jerusalem as he speaks to her, "Sodom, your sister and her daughters have not done the evil deeds as you and your daughters have done. And this is the wickedness of Sodom and of her daughters; they did not hold the hand of the poor and the needy. And when I saw these deeds among them I overthrew them" (Ezek. 16:48-50), seeing that Sodom, Gomorrah and their companions were already overthrown, why does Isaiah say, "Hear, you rulers of Sodom and the people of Gomorrah", if not in order that those whom he called (thus) because they used to do the works of the Sodomites should correct themselves? For they were circumcised but uncircumcised; they were chosen but were rejected. They boast that "We are circumcised, chosen and famous more than all the peoples".

2. For this is clear to everyone with understanding, that circumcision without faith has no use, its particular

benefit is because faith precedes circumcision, and circumcision (precedes) the (baptismal) marking. It was given to Abraham as a covenant, as God said to him, "This is my covenant that you shall keep when you will circumcise every male" (Gen. 17:10). As long as it pleased its Giver it was observed with the commandments of the Law; it was beneficial and gave life. But when the Law was not observed the circumcision was not beneficial. Jeroboam the son of Nabat, from the sons of Joseph, from the tribe of Ephraim, was circumcised as the Holy One had commanded Abraham and as Moses had admonished in the Law. All the kings of Israel who walked in the laws of Jeroboam were circumcised and separated. But (the people) recalled no good memory about them because of their sins. What was Jeroboam profited with his circumcision and all the kings of Israel who walked in his footsteps? If not, what was the use and profit to Manasseh the son of Hezekiah, seeing that, because of his many sins, God was not able again to forgive Jerusalem? (2 Kgs 21:16).

3. In each generation, God made with all generations and tribes His covenants as it pleased Him. In their times they were kept and (then) they were changed. For He commanded to Adam not to eat from the tree of knowledge of good and evil (Gen. 2:16-17). And because he did not keep the commandment and the covenant he was condemned. Enoch, who was pleasing before God, was transferred to life not because he had kept the commandment of the tree, but because he had believed (Gen. 5:22-24; Heb. 11:5). The act of pleasing is not like the commandment not to eat from the tree. Noah kept the innocence and the righteousness, and (God) preserved him from the anger of flood. He made a covenant with him and the generations after him to increase and to

multiply; a covenant of the rainbow between God, earth and all flesh. And circumcision was not given with any of these covenants.

When He chose Abraham, He called and chose him not through circumcision, but through faith, naming him father for all the peoples. After his faith, then He commanded him to circumcise (Gen. 17:5, 9-14). For if life has been given through circumcision first, Abraham would have circumcised and then believed. If circumcision had been given to gain eternal life, the Scripture would have made known that "Abraham circumcised himself and his circumcision was considered for him for righteousness". But it was written thus, "Abraham believed in God, and his faith was counted to him for righteousness (Gen. 15:6; Rom. 4:3).

For, those who have believed without being circumcised have come to life, but those who are circumcised but have not believed, their circumcision has not profited them at all. Abel, Enoch, Noah, Shem and Japheth were pleasing before God not through circumcision, but in each case because they kept their covenant in their times and believed that He is one (and the same) who gives the covenants in each generation as He wills. Melchizedek was the priest of the Most High God (Gen. 14:18). He blessed Abraham although he was not circumcised, and it is a known matter that the lesser will be blessed by the one who is greater than him (Heb. 7:7).

4. Therefore, my beloved, hear and I will show to you in what purpose circumcision was given. For when Abraham believed and went out from the Ur of Chaldees and came to dwell in Haran, God did not command him to circumcise. When he dwelt in the land of Canaan for

twenty-four years he did not practice circumcision because he did not (yet) have a son, a son of promise from whom righteous ones, kings, priests and the anointed ones would be born. But when he was ninety-nine years old, the Holy One made him known that with the completion of one hundred years a son would be born to him. Then he circumcised himself, because when he was one hundred years old Isaac would be born to him (Gen. 17:1-7).

He (God) commanded him to circumcise the flesh of his foreskin, a mark and a pledge of the covenant (Gen. 17:11) so that when his seed would multiply, they would be distinguished from all the nations among whom they should walk, so that they would not be mingled with their unclean deeds. And Abraham circumcised the flesh of his foreskin (when he was) ninety-nine years old. He circumcised Ishmael his son at the age of thirteen; he circumcised on that day those who were born of the house and those who were brought with his money as God had spoken with him (Gen. 17:23). After he was circumcised, Isaac was conceived, was born and was circumcised on the eighth day (Gen. 21:3-4).

Circumcision was observed by the seed of Abraham, by Isaac, by Ishmael, by Jacob and his sons, and by Esau and his child, for one hundred and ninety years until Jacob entered Egypt. In Egypt (also) the sons of Jacob observed it for two hundred twenty-five years until they went out into the wilderness. Lot too, on seeing that his uncle Abraham himself had circumcised, circumcised his child after he had separated from him. They held circumcision as a custom without faith.

5. For if life exists in circumcision, then the sons of Ishmael, the sons of Qentura, the sons of Lot and the sons

of Esau also live because they were circumcised. Although they were circumcised they worshipped many idols. But Jeremiah the prophet had clearly showed me that all the circumcised without faith are uncircumcised and they will not be delivered from the anger through their circumcision. For he said, "Behold I will make investigation of all who are circumcised in uncircumcision, of the Egyptians, of the Jews, of Moab, of Edom, of the sons of Ammon, and of all those who have clipped beards who dwell in the wilderness, for all these nations are uncircumcised and all (in) the house of Israel are uncircumcised in their heart" (Jer. 9:25-26).

If they had gained profit through their circumcision why is a Jew numbered with the Egyptians, Edomites, Moabites, Ammonites and those clipped beards who are the children of Qentura? But it is known that their circumcision had become uncircumcision (Rom. 2:25) for them; for look how He had commanded wrath also on Judea just as on all those who are circumcised in the foreskin. For when the Holy One saw that they were saying, "By this we live, for we are the children of Abraham and are circumcised", and they did not lower their stiff-neck to the servitude of law, he said to them through the prophet, "Circumcise the foreskin of your heart and be no more stiff-necked" (Deut. 10:16). It is known that in the case of the person who does not circumcise the foreskin of his heart, the circumcision of his flesh also does not benefit him just as it did not profit everyone who practised circumcision in uncircumcision.

6. My beloved, this should be assured to you that circumcision is a sign so that they (Jews) should be distinguished from the unclean people. See how, when He brought them forth from Egypt and they travelled in the wilderness for forty years, they were not circumcised

because they were one people and were not mixed with other people. There He did not mark them out because they were pasturing by themselves. The reason for this marking out the seed of Abraham in this: it was not because all people were not his own, that He separated the seed of Abraham for himself as a flock;¹ rather, He abandoned all the nations who were performing evil deeds of paganism because of their deeds.

He marked them (as) His people, not so as to make known to Himself that they are the seed of Abraham, because He knew them also without marking them; but so that they themselves might recognize one another and not to conceal themselves through false pretexts. For the following thing could have happened if they had not been marked: when some of them were found worshipping idols, or committing fornication or adultery or stealing or doing something outside the Law, those of them who were found in these things might lie and deny that "we are not the children of Abraham", so that they might not be killed or receive capital punishment. The sentence of death which is written in the Law is upon those who are involved in these dealings. But whoever is found violating the Law and doing one of these foul deeds is no more able to conceal himself through false pretexts, saying "I am not the child of Abraham and (not) from his seed". For, if someone is found denying, they separate him from his circumcision and give him punishment as is right for his transgression.

For, if circumcision had not been given with this way in mind, (then) it would have also been required that they should be circumcised in the wilderness. But because

1 There is a hidden word play on *gẓrā* (flock) and *gẓurtā* (circumcision) here.

they were separated from the nations and they were pasturing alone in the wilderness, they were not marked. And when they crossed Jordan, the Lord commanded Joshua the son of Nun, saying to him, "Circumcise again the children of Israel a second time" (Jos. 5:2). And why did he say to Joshua that he should circumcise them a second time, if not because they were (already) circumcised in their heart, as He had said through the prophet, "Circumcise the foreskin of your heart, and no more stiffen your neck?" (Deut. 10:16). Joshua again circumcised them and marked them in their flesh a second time. But how do you understand the saying, "Joshua circumcised the people a second time?" Behold they were not circumcised in their flesh, for after Joshua circumcised them, the Scripture witnesses that, "Joshua circumcised all those who were born in the wilderness, for no child that was born in the wilderness was circumcised" (Jos. 5:5-7).

7. Now see, my beloved, and wonder at this, that the circumcised ones who went out from Egypt died in the wilderness on account of their sins (Num. 14:32-37), because they had provoked the spirit of the Holy One and did not believe him. It is known that if they had believed they would not have been forbidden from entering into the land of promise. Joshua, the son of Nun, and Caleb, the son of Yufna, out of the six hundred thousand who went out from Egypt lived, lived to enter into the land and inherit it (Num. 14:24-38). The children who were born in the wilderness and believed, even though they were not circumcised, they lived and entered to inherit the land. He circumcised them when they had entered into the land of the Canaanites and it was counted for them two circumcisions² (Jos. 5:7-9).

2 They are their faith and the circumcision proper.

8. And why, when he brought anger on all who are circumcised in the foreskin, did he also count the Egyptians, who were not from the seed of Abraham as the Moabites and Ammonites, who are the children of Lot, the son of Abraham's brother, or as the Edomites who were the children of Esau, or as the clipped-beards who dwell in the wilderness, who are the children of Ishmael and the children of Qentura (Jer. 9:25-26) and (as) Judah, the seed of Jacob; all these are the seed of the house of Abraham? The Egyptians received circumcision as a custom, without faith, from the children of Israel when they were dwelling among them. They received (it) again from Joseph, for he circumcised Manasseh and Ephraim when they were born. They also learned from Joseph and began to circumcise because the command of Joseph was performed in all things in Egypt. For my beloved there are people who say that when the daughter of Pharaoh found Moses, she recognized that he was from the children of Israel from the covenant which is in his flesh. It was not so, as the actual meaning of the saying shows; for the covenant of the circumcision of Moses was in no way different from the circumcision of the children of Egypt.

Whoever does not know that the Egyptians are circumcised, let him be instructed by Jeremiah. For when the daughter of Pharaoh found Moses and saw that he was floating in the river, she knew that he was from the children of the Hebrews (Ex. 2:6); for it had not been commanded of the Egyptians that they should be thrown into the river as Pharaoh had commanded about the children of Israel, saying, "Every son (lit. male son) who is born is to be cast into the river" (Ex. 1:22). She knew that this thing was done out of fear of the commandment. As she saw him laid in the ark of wood, she realised that

they had made the ark for him and thrown him into the river, because his parents were unable to conceal him. For, if the children of Israel had been separated by means of the circumcision, while the Egyptians were not circumcised, Moses could not have been brought up in the house of Pharaoh, because all the time in his childhood the covenant of his flesh would have been made known, and if the daughter of Pharaoh were to have transgressed the law and the commandment of her father, then the commandment and the law of Pharaoh would have been no longer established in the whole of Egypt.

9. Furthermore, my beloved, I shall convince you about the children of Qentura as well, who are also settling with the children of Ishmael. For when the Midianites, who are the children of Qentura (Jud. 6:3; Gen. 25:1-4), and the children of the East, who are the children of Ishmael, came to fight against Israel in the days of Gideon, the son of Joash, in association with each other they wished to bring Israel into subjection. But they were handed over into the hands of Gideon with three hundred chiefs (Jud. 7). I have instructed you this about the children of Qentura, because they and the children of Ishmael were dwelling in the wilderness. For, from the moment Abraham sent Hagar and Ishmael, the dwelling of Ishmael and his children was in the wilderness. It is written thus, "He dwelt in the wilderness and learned the bow so that his hand would be against all and everyone's hand against him. He dwelt on the border of all his brothers" (Gen. 21:20; 16:12).

On his one side, on the east, dwelt the children of Esau, who are the Edomites. For, when Israel went out from Egypt, they went around the land of Edom, the mountain of Esau (Num. 20:21; Deut. 2:8). The Ammonites and the Moabites also marked a boundary

against them on the north. The children of Qentura together with the Edomites, the children of Esau were the borderland settlers on the east. For when Abraham sent out the children of Qentura, he sent them first to the east. The children of Hagar obtained all the land of the south. The Edomites, the children of Esau, settled to the east of them all as far as Bosra. For even though the Lord had commanded Moses, "You shall not come near to the land of the children of Esau, for I am not giving you any of their land, so much as the sole of a foot can tread on, because it is to Esau that I have given the mountain of Seir. But buy bread from them with money and eat, buy water from them with money and drink" (Deut. 2:5-6).

Moses did as the Lord had commanded to him. Moreover he did not oppress the children of Esau, but when he came as far as Reqem d- Gaya he sent messengers to the king of Edom with words of peace, saying to him, "Thus says Jacob your brother, you knew all the trouble which have come upon us on the way and how the Egyptians have enslaved us. Now we are in Reqem, the town which is at the limit of your border. Now let us pass through your land. Let us go through the way of the king. Sell us bread so that we may eat, also water so that we may drink. We and our flock will give the price". But he said to Israel, "You shall not pass through my border; lest I shall come out with a sword to meet you" (Num. 20:14-19). Israel turned aside from them when he saw that they were not persuaded. When they passed through their border, the children of Israel took from them Bosra, which is in the wilderness, they inherited the town and made it a place of refuge.

Whoever wishes to receive the instruction that Bosra belonged to the children of Esau, who were the Edomites before, let him hear from the prophet Isaiah,

as he saw the Holy One "When He came from Edom and with blood-red garments from Bosra, that he trod and trampled them" (Isa. 63:1-3), and he effected retribution on the children of Esau because he did not receive his brother and he kept forever his anger (Amos 1:11). Whoever is not yet persuaded that Bosra of old was serving the Edomites, let him hear again from Genesis, "When the kings ruled in Edom, Jobab, the son of Zerah from Bosra, came to the throne" (Gen. 36:33). Again, Isaiah had said, "Behold (my sword) shall come down upon the Edomites and upon the people who have been condemned in judgement" (Isa. 34:5). David had said, "I will let loose my shoe upon Edom" (Ps. 108:9) because Esau corrupted his compassion forever and he kept his anger for ever" (Amos 1:11), and he did not allow his brother to pass through his border. Because of this he was condemned in the judgement, for he kept his resentment for ever.

When Israel turned aside from Esau his brother, he sent messengers to the Moabites, the children of Lot, that they might pass through their border (Num. 20:17). They neither heard nor were persuaded, but they hired Balaam, the son of Beor to curse them (Num. 22:7). Because it (Moab) did not allow them to pass through their border peacefully, the Holy One commanded that the Ammonites and the Moabites should not enter into the congregation of the Lord, not even to the tenth generation (Deut. 23:3) because they did not offer bread and water to Israel on the way, but they encountered them with the sword as they were exhausted and weary (Deut. 23:4). About the Egyptians and the Edomites He commanded Israel not to drive them out; the Egyptians, because (Israel) had dwelt in their land, and the Edomites, because he (Edom) was his brother (Deut. 23:8).

10. I have explained and showed all these things to you so that you know that Ishmael dwelt on the border of all his brothers and he was (like) 'a wild ass' among men (Gen. 16:12). Abraham gave gifts to the children of Qentura and sent them to Ishmael their brother (Gen. 25:6), so that they may not inherit together with Isaac, the son of the promise. For if life (salvation) exists in circumcision, also the children of Ishmael, the children of Qentura, the children of Lot, the Moabites, the Ammonites, the children of Esau, the Edomites, and the Egyptians too, should all the more boast, seeing that they also circumcise themselves but worship many idols (Jer. 9:25-26). Therefore it is known that there is no advantage in the circumcision which is without faith. But everyone who circumcises the foreskin of his heart (and) believes, lives and he becomes a son of Abraham. And the word which God spoke to Abraham is fulfilled, "I have made you a father of a multitude of peoples" (Gen. 17:5).

11. For in everything the Law and the covenant have been changed.³ For at first God changed the covenant of Adam and offered another one to Noah; again He also concluded (a covenant) with Abraham. He changed the one of Abraham and gave another one to Moses. When that of Moses was not kept He gave another in the last generation, a covenant which will not be changed. The covenant of Adam was not to eat from the tree (Gen. 2:16-17), for Noah the bow in the clouds. He choose at first Abraham because of his faith, afterwards there was the circumcision as a seal and the sign for his children (Gen. 17:9-14). For Moses (the covenant) is a lamb, to celebrate Passover for the people. All of these covenants are not like one another. For the circumcision in which the one who gave the covenants takes

3 Ephrem also mentions that God changed the covenants from generation to generation, cf. CDiat. V:13.

pleasure is that of (which) Jeremiah had said, "Circumcise the foreskin of your heart" (Jer. 4:4).

Now if the covenant which God gave to Abraham is firm, this also is firm and faithful. He is not able to lay down a law which will be absolved by those who are outside of the Law or by those who are under the Law. For He gave the Law to Moses with His observances and covenants. When they did not keep the Law, He annulled the covenants. He promised to give a new covenant and He said, it was not like the first, although the giver of both of them is one and the same. For this is the covenant which He promised to give, "All should know me, from the youngest of them to the eldest of them" (Jer. 31:34). In this covenant there was no circumcision of the flesh or a sign for the people.

My beloved, we know for certain that God has given Laws in each generation and they serve so long as it pleases him, and they are changed as the Apostle had said, "First of all, the kingdom of God dwelt in all times in all manners" (Heb. 1:1). This is clear and known to the wise and to the one who understands that in the case of everyone who is from the covenant and (then) after circumcision, he is casted out because of his licentiousness and his lasciviousness, he has been circumcised but he does not understand what the Apostle had said, "May those who are troubling you be themselves expelled (lit. castrated) (Gal. 5:12).

For our God is true and his covenants are very trustworthy. Every covenant was firm and trustworthy in its time. Those who are circumcised in their heart and those who will be circumcised a second time in the true Jordan, the baptism for the forgiveness of the sins, will live.

12. Joshua, the son of Nun circumcised the people a second time with a sharp flint when he and his people crossed the Jordan (Jos. 5:2). Jesus, our Saviour circumcised the peoples who believed in him a second time with the circumcision of the heart; they were baptised and circumcised with the sword, "that is his word which is sharper than the two-edged sword" (Heb. 4:12).

Joshua, the son of Nun caused the people to pass to the land of promise; Jesus our Saviour promised the land of Life to all who have passed through the true Jordan, believed and have circumcised the foreskin of his heart.

Joshua, the son of Nun, set up the stones as a witness in Israel (Jos. 4:20). Jesus our Saviour called Simon the true rock and raised him up as a faithful witness among the people (Mt. 16:18).

Joshua, the son of Nun, performed the Passover in the valley of Jericho, in a cursed land, and the people ate from the bread of the earth (Jos. 5:10-11). Jesus our Saviour made the Passover with his disciples in Jerusalem, the city which he cursed, "No stone be left in it upon (another) stone" (Mt. 24:2), and there he gave the mystery in the bread of life.

Joshua, the son of Nun, condemned the greedy Achar who stole and hid (Jos. 7:24-25). Jesus our Saviour condemned the greedy Judas who stole and hid the money from the money-box which he was holding (Jn. 12:6).

Joshua, the son of Nun, destroyed the unclean peoples. Jesus our Saviour overthrew the Satan and his army.

Joshua, the son of Nun, brought the sun to standstill in the sky (Jos. 10:12-13). Jesus our Saviour caused the sun to set in the midday, when they crucified Him (Mt. 27:45).

Joshua, the son of Nun, was the saviour of the People. Jesus was called the Saviour of the Peoples.

Blessed are those who are circumcised in the foreskin of the heart and who are born from water, the second circumcision; they are the inheritors with Abraham, the chief of the believer and the father of all peoples whose faith was counted for him for righteousness.

The end of the Demonstration on Circumcision.

XII

THE DEMONSTRATION ON PASSEVER

God commanded Moses about the celebration of the Passover feast (sections 1-2). When Israel was in their own land, they were allowed to celebrate the Passover only in Jerusalem. Now they are scattered among all the peoples and therefore they cannot celebrate the feast lawfully (section 3). Israel was rejected and the Church of the peoples was taken their place (section 4). Therefore the true Passover is celebrated in the Church, that is the sacrifice of Christ (sections 5-6). Jesus is numbered with the dead, from the time of the last supper on Thursday. From the night of the fourteenth of Nisan until when he arose on the dawn of sixteenth, he has completed three nights in Sheol (section 7). Our Lord gave the true baptism on the night of the Passover, when he washed the feet of his disciples (section 10). Jews celebrate the Passover on the fourteenth, but for the Christians the greater day is Friday, the fifteenth (sections 8 and 12). Our festival of unleavened bread is the festival of our Saviour. If the Passover of the passion of our Saviour happens to us on Sunday, it is right to celebrate it on the Monday, so that the whole week with his passion and with his unleavened bread is observed (section 12). Let it be beloved to the Christians to observe the fourteenth of every month and to mourn the Friday of every week (section 13).

1. The Holy One ordered Moses about the feast of Passover that he should celebrate (it) on the fourteenth of the first month. He spoke therefore to Moses, "Instruct the congregation of the children of Israel to take for themselves a lamb one year old, a lamb on which there is no blemish. They shall take (it) from the lambs or from the kids. All the children of Israel should celebrate the Passover to the Lord" (Ex. 12:3, 5-6). For he said to Moses, They should take a lamb on the tenth of the month and let it be kept by them until the fourteenth of the month. They should slaughter it at the sunset and sprinkle some of the blood on the door of their houses against the destroyer so that the destroyer will not enter on them when he passes through the midst of the land of Egypt. The whole congregation should eat the lamb in haste. And thus they shall eat it, with their loins girded, their shoes on their feet and their staffs on their hands. He admonished them to eat it hastily. They should not eat from it raw (lit. while alive) and also not boiled in water, but roasted with fire. They should not take out (anything) from it out of the house. They shall not break a bone in it (Ex. 12:7-11). The children of Israel did so; they ate the Passover in the fourteenth of the first month, which is Nisan, in the month of flowers, the first month of the year.

2. Now look, my beloved, these mysteries which the Holy One commanded for the celebration of the Passover. He instructed them about all its laws and said to them, "In a single house shall it be eaten; you shall take nothing from it outside of the house" (Ex. 12:46). Moses commanded to them thus, "When you enter the land which the Lord has given you and you celebrate the Passover in its time, it will not be lawful for you and your household to sacrifice the Passover in any one of your cities; but only in the place which the Lord your God shall

choose for himself. You should rejoice in your feast" (Deut. 16:5-6). He again commanded them thus, "No foreigner and a hired servant shall eat from the paschal sacrifice. But in the case of a bought slave, whom you may own, when you have circumcised the flesh of his foreskin, then shall he eat of the paschal sacrifice" (Ex. 12:43-45).

3. My beloved, great and amazing are these mysteries. When Israel was in its own land it was not lawful for it to celebrate the Passover except only in Jerusalem. But today when they are scattered among all peoples and the languages, among the unclean and the uncircumcised, they eat their bread in uncleanness among the peoples as Ezekiel said about them when (God) showed a sign that he should eat his bread in uncleanness, and he be sought saying, "O Lord of Lords, my soul has never become unclean, neither has unclean meat entered into my mouth" (Ezek. 4:14). But He said to Ezekiel, "This shall be a sign, thus shall the children of Israel eat their bread in uncleanness among the Gentiles, whither I shall scatter them" (Ezek. 4:13). For if it is as I said above, that when Israel was in its own land it was unlawful for it to sacrifice the Passover in any place, but only before one altar in Jerusalem (Deut. 16:5), today how is it possible to celebrate the mystery of Passover, for behold it is scattered among foreign peoples? Now it is not allowed for them.

He thus witnesses about them through the prophet, "The children of Israel will sit many days without sacrifices, and without an altar, and without anyone wearing the ephod and offering incense" (Hos. 3:4). Again he said to Jerusalem, "I will put an end her joys and her feasts, her new moons and her Sabbaths" (Hos. 2:11). He said about the ark of the covenant, "They shall say no more 'the ark of the covenant of the Lord', neither shall

they remember it nor will it be made again" (Jer. 3:16). From the time that he said, Neither shall they remember it nor will it be made, and it will not come to the mind, how is it that they dare to do it? Moses said about them beforehand, "I shall provoke them with a people who are not a people, I shall anger them with a foolish people" (Deut. 32:21).

Now I ask you, o wise debater of the people who does not examine the words of the Law; show me when was this fulfilled that God provoked his people with a people who are not a people? And when did he provoke them with a foolish people? Now if you are provoked with a people who are from the peoples, you fulfill the word which was written, which Moses marked out beforehand for you in the Book. If you celebrate the Passover in various places as you live in in a strange country, you do it in violation of the commandment; for a bill of divorce is written against you.

4. If you are not convinced, hear Jeremiah, the prophet who said, "I have forsaken my house; I have left my heritage; I have given the dearly beloved of my soul into the hand of his enemy. My heritage has become to me as a speckled bird" (Jer. 12:7-9). I ask you what is the speckled bird? For the speckled bird is the Church of the peoples. See how he calls it 'speckled'. For it is gathered (in) from many languages and brought near from far away peoples. But if you are not convinced that the peoples have become the inheritance of God, then hear again how Jeremiah said, when he calls the peoples and rejects Israel. For he said, "Stand by the roads and see, and ask for the old ways and see which is the good road and walk in it. But you said, we will not walk (in it)" (Jer. 6:16). Again he said, "I set watchmen over you, so that you may hear the sound of the trumpet. But they said, we shall not

hear" (Jer. 6:17). Then when the children of Israel did not hear him he turned towards the Church which is from the peoples. For he said, "Hear, o peoples, and know, o congregation,⁴ that is among them" (Jer. 6:18).

David had said, "Remember your congregation which you have acquired of old" (Ps. 74:2). Isaiah had said, "Hear o peoples, what I have done, and acknowledge, o distant ones, my might" (Isa. 33:13). Isaiah had further said about the congregation which was to come into existence in future among the peoples. For he said, "It shall be in the last days, that the mountain of the house of the Lord shall be established at the head of the mountains and higher than the heights, and all peoples will look expectantly at it" (Isa. 2:2). Why did Isaiah say, "Hear, o peoples, what I have done, and acknowledge, o distant ones, my might. The sinners in Zion are afraid, and trembling fell on the heathens?" (Isa. 33:13-14). What is this, his causing to be heard what he is going to do, and the making known of his might to the distant ones, causing the sinners to be afraid in Zion, and making trembling to fall on the heathens? For he calls the peoples and he provokes the people by means of them to jealousy (Deut. 32:21; Rom. 10:19). He makes known his might to his distant ones as he brings anger, which administers judgement to his people. He causes to tremble the sinners of Zion, which had been named 'the holy city' (Isa. 52:1). He causes fear to fall on the heathen who are the prophets of falsehood, as he had said about the prophets of Jerusalem, "Paganism has gone forth from them in the whole land" (Jer. 23:15).

5. My beloved you have now heard about this Passover which I have told to you that its mystery (symbol) was

4 The Syriac word 'idtā has the meaning Congregation, Church, assembly and the Company. Refer to J. Payne Smith (ed.), *A Compendious Syriac Dictionary*, (Oxford, 1903), 402.

given to the first people, and today its truth is accepted among the peoples. For the minds of the foolish and the ignorant people are greatly troubled about this great day of the feast, that how they should understand it and observe it. For the true lamb is our Saviour; one year old, on whom there is no blemish as the prophet had said about him, "There was no iniquity in him, nor was deceit found in his mouth. But the Lord wished to humble him and caused him to suffer" (Isa. 53:9-10). That he called him 'one year old' because he was a child (free) from sin, as he had said to his disciples, "Unless you change and become like these children, you shall not enter into the kingdom of heaven" (Mt. 18:3). Isaiah had said about the righteous, "A child who sins shall die (like) a hundred years old, and shall be accursed" (Isa. 65:20).

6. For our Saviour ate the Passover with his disciples in the watch night of the fourteenth (Nisan). He constituted the sign of the Passover in truth for his disciples. After Judas went out from them, he took the bread, blessed and gave to his disciples, and saying to them, "This is my body; take, eat, from it, all of you". So also he said a blessing over the wine, and saying to them, "This is my blood; the new covenant, which is shed for many for the forgiveness of sins. Thus when you are gathered together you shall do for my memorial" (Mt. 26:26, 28; Mk. 14:22-24; Lk. 22:19-20). Our Lord was not yet seized. Our Lord said these things and arose, from where he had celebrated the Passover sacrifice and had given his body to eat and his blood to drink, and he went out with his disciples to that place, where he was seized. For after he had eaten his body and drank his blood, he was counted with the dead.⁵

5 From the moment when Jesus broke his body for his disciples and gave it to them, three days are numbered during which he was counted among the dead like Adam. Refer also to CDiat. XIX:4.

Our Lord gave his body by his own hands to eat. He gave his blood to drink before he was crucified. He was seized on the night of the fourteenth (of Nisan) and till the sixth hour he was judged. At the sixth hour they found him guilty, then they lifted him up and crucified him. For, when they judged him he did not speak, nor did he give an answer to his judges (Mt. 26:62-63). For he was able to speak and give an answer; but it was not a possible thing that he who is numbered with the dead to speak. There was darkness from the sixth hour to the ninth (Mt. 27:45). He handed over his spirit (Mt. 27:50) to his Father at the ninth hour (Mt. 27:50). And he was among the dead in the night during which the fifteenth dawned, the night of Sabbath, the whole day and three hours in Friday, and in the night during which Sunday dawned, at the time he had given his body and blood to his disciples, he rose from the Sheol.

7. Therefore show us, o sage, which are the three days and three nights that our Saviour was in the Sheol? Behold we see three hours of Friday, and the night on which Sabbath dawned, and the whole day; he rose in the night of Sunday. Explain (lit. bring to an end) to me, where are these three days and three nights? Behold they are complete day and night; but in truth it was like what our Saviour said, "Just as Jonah, the son of Matai was in the belly of fish three days and three nights, so the son of man will be in the heart of the earth" (Mt. 12:40). For from the time that he gave his body to eat and his blood to drink, there were thus three days and three nights.

For the time was night when Judah went out from them (Jn. 13:30), and the eleven disciples ate the body of our Saviour and drank his blood. Behold therefore

one night on which Friday dawned. They judged him until the sixth hour. See, therefore one day and one night; three hours, there was darkness, from the sixth to the ninth hour. And three hours after the darkness, see, two days and two nights. Then the whole night on which Sabbath dawned and the whole day of the Sabbath, therefore three days and three nights have completed for our Lord in Sheol. He rose from the grave in the night of Sunday.

8. For the Passover of the Jews is the day of the fourteenth, its night and its day. For us the day of great passion is the Friday, the fifteenth, its night and its day. Then after the Passover Israel eats unleavened bread for seven days, until the twenty-first of the month, but we observe as unleavened bread the feast of our Saviour, whereas they eat unleavened bread with bitter herbs. But our Saviour rejected that cup of bitterness and carried the whole bitterness of the people when he tasted, but did not wish to drink (Jn. 19:29). The Jews, however, call to remembrance their sins from time to time, but we remember the crucifixion and the dishonour of our Saviour. For they went out in the Passover from the slavery of Pharaoh. We were redeemed from the slavery of Satan on the day of crucifixion. They killed a lamb from the flock and they were delivered from the destroyer through its blood. But we were delivered from the works of destruction which we were doing through the blood of the approved Son.

Moses was leader for them. Jesus was leader and saviour for us.

Moses divided the sea for them and caused them to pass through (Ex. 14:21-29). Our Saviour divided Sheol and broke its doors when he entered into its midst and opened

them, and trod out a path before all those who believe in him.

To them Manna was given to eat. To us our Lord had given his body so that we may eat.

For them He brought forth water from the rock (Ex. 17:2-7). For us our Saviour supplied living water abundantly from his belly (Jn. 7:38; 19:34).

To them He promised the land of the Canaanites as an inheritance. For us he promised the land of the living through the promise.

For them Moses lifted up a serpent of brass (Num. 21:9) so that all who looked at it might live from the bite of the serpent. For us Jesus lifted himself up for us so that when we look at him we shall be saved from the bite of the serpent, who is the Satan.

For them Moses made a tabernacle, so that they might offer in it sacrifices and offerings so that they might be forgiven from their sins. Jesus raised up the "tabernacle of David that is fallen" (Amos. 9:11) and it is (again) arisen.

He spoke again to the Jews, "This temple, which you see, when you destroy it, (after) three days I will raise it up" (Jn. 2:19). His disciples understood that he spoke about his own body that when they destroyed it, he would raise it after three days. In this tabernacle he promised us life and in it our sins are forgiven. Their own is called tabernacle⁶ because it was used only for a short time. Our own is temple of the Holy Spirit which is for ever (1 Cor. 3:16; 6:19).

9. But, my beloved, be instructed about this lamb of the Passover, how the Holy One commanded about it

6 Literally it means 'tabernacle of time', the standard Peshitta term for 'the Tent of Meeting'.

that it should be eaten in one house and not in many houses. The one house is the Church of God.

He said again, "Hired servants and the foreigners should not eat from it" (Ex. 12:45). Who are the hired servants and the foreigners, if not they are the (the followers of) the teachings of the Evil One?⁷ It is not lawful for them to eat from the Passover, for our Saviour had said about them, that "He who is a hired servant to whom the flock does not belong, when he sees the wolf coming, he leaves the sheep and flees" (Jn. 10:12).

He said, "You should not eat from it raw nor boiled in water" (Ex. 12:9). This is known and made plain, for the offering which is offered in the Church of God is baked in fire and not boiled nor offered raw.⁸

He said, "Thus you shall eat it; with your loins girded, your shoes on your feet, and your staffs in your hands" (Ex. 12:11). These are very great mysteries. Whoever eats from the true lamb, Christ, binds up his loins in faith, also sets on his feet the preparation of the Gospel and holds in his hand "the sword of the spirit which is the word of God" (Eph. 6:16-17).

He said again, "No bone in him will be broken" (Ex. 12:46; Jn. 19:36). This was fulfilled on the day on which they crucified him, when they broke the shin-bones of those who were crucified with him, but they did not break his. It (Scripture) had said, "The word which is written is fulfilled, not a bone will be broken in him" (Jn. 19:36).

7 The hired servants are the heretics, they are excluded from the reception of the Eucharist.

8 For Aphr. the paschal lamb is a type of the Eucharist. Both the paschal lamb and the bread of the holy Eucharist are baked and not boiled in the water.

He had said, "The servant bought for money, once he has circumcised the flesh of his foreskin, then let him eat of the Passover" (Ex.12:44). For the servant who is bought is the sinner who repents and is bought through the blood of Christ. When he has circumcised his heart from evil deeds, then he goes first to baptism, the fulfilment of true circumcision and is united with the people of God, and (then) he participates in the body and blood of Christ.

He had said, "You should eat it hastily" (Ex. 12:11). For this is performed in the Church of God, where they eat the lamb hastily in trembling and in fear as they stand on their feet because they hasten to eat life from the gift of the spirit which they have received.

10. For Israel was baptised in the midst of the sea on that night of Passover, on the day of deliverance. Our Saviour washed the feet of his disciples on the night of Passover, a mystery of baptism. You should know, however, my beloved that our Saviour (waited) until that night, then he gave the true baptism; for so long as he was moving about with his disciples, that baptism of the law, with which the priests were baptising, was the baptism (in use), as John had said, "Repent of your sins" (Mt. 3:2). But on that night he showed them the mystery of the baptism of the passion of his death,⁹ as the Apostle had said, "You were buried with him by baptism into death and you have risen with him by the power of God" (Rom. 6:3-4; Col. 2:12).

But know, my beloved, that the baptism of John does not work towards the forgiveness of sins, but (only) towards repentance. But the Acts of the twelve Apostles

9 E. J. Duncan has given a detailed study on this topic, cfr. *Baptism in the Demonstrations of Aphraates the Persian Sage*, (Washington, 1945), 53-70.

proclaims about this when the disciples were asking, those who were called from the peoples and from Israel, saying to them, "Are you baptised?", and they said, "We are baptised in the baptism of John" (Act. 19:3-6). Then they baptised them with the true baptism, the symbol of the passion of our Saviour. Our Saviour also witnessed about this, when he said to his disciples, "John baptised with water, but you will baptise with the Holy Spirit" (Act. 1:5).

For when our Saviour took water and poured it into the wash hand-basin and took a piece of cloth, girded it on the loins, and began to wash the feet of his disciples. When he came to Simon Kepha, he said to him, "My Lord, are you washing my feet for me?. You will never wash my feet for me". Jesus said to him, "If I do not wash for you, you have no part with me". Simon said to him, "Then wash for me, my Lord, not only my feet, but also my hands and head". Jesus said to him, "He who has bathed, does not need to wash except his feet only". When he had washed the feet of his disciples, he took his garments/ cloths and sat down; and he said to them, "Behold you call me teacher and Lord, and I am. If I then, your teacher and your Lord, wash your feet, how much more appropriate is it for you to wash one another's feet? This example I have shown to you, so that as I have done, thus you should do" (Jn. 13:4-15).

And after he had washed their feet, he sat down, then he gave his body and his blood to them, and not as in the case of Israel who, after they had eaten the Passover sacrifice, were then were baptised in the cloud and in the sea, as the Apostle had said, "Our fathers were all under the cloud and all passed through the sea" (1 Cor. 10:1).

11. These few words of explanation I have written to you as an apology against the Jews, for they observe the time of the Passover customarily in violation of the commandment and unlawfully. They make the ark and coffer of the covenant, although they are not commanded to do so. They do not understand the prophet who had said, "They shall say no more the ark of the covenant of the Lord; neither shall it come to mind nor shall they remember it, nor shall they visit it, nor shall it be done again" (Jer. 3:16). Seeing that he said that it should not be done again nor bring to the mind, nor be commanded, realize, my beloved, that whoever does it violates the commandment.

Jeremiah again said, "the children of Israel and the children of Judah have nullified my covenant" (Jer. 11:10). About the covenant which was given to the people he thus proclaimed saying, "I will accomplish a new covenant with the house of Israel and with the house of Judah, not like that covenant which I gave to their fathers in the day that I took them by the hand and brought them out of the land of Egypt; for they nullified my covenant, and I also despised them" (Jer. 31:31-32). If they say, "Behold, it was to Israel and to Judah that he said He would give a new covenant", the one who called Israel, "rulers of Sodom and the people of Gomorrah" (Isa. 1:10), (also) called Abraham and promised to him, when He blessed him, saying, "Your name shall no more be called Abram, but your name shall be Abraham, for I have given you as a father to many peoples". Again He said to him, "By your seed shall the peoples of the earth be blessed" (Gen. 22:18).

12. Thus you will be instructed, and you will instruct the brothers, the children of your Church who are disputing about this time of the Passover. (They who)

have a sound mind have no difficulty in understanding these things. For if the day of the Passover of the passion of our Saviour happens to us on the first day of the week, according to the law it is right to celebrate it on the second day, so that the whole week with his passion and with its unleavened bread is observed, for after the Passover, there are seven days of unleavened bread until to the twenty-first. If the passion (of Christ) happens on another day of the week, we have no dispute about these things, for our greater day is Friday. If someone numbers, (by the days of) the month, (then) the day of crucifixion on which our Saviour suffered and was in the Sheol, a night and a day, is the fifteenth; (reckoning) from the sixth hour on Friday until the (night) dawning on Sunday. He rose on Sunday, the sixteenth. For he ate Passover with his disciples according to the law of Israel on the (night) dawning on the fourteenth. On that Friday, the fourteenth, he was judged until the sixth hour and was crucified at the third hour and he descended to Sheol in the night on which the fifteenth was dawning. On the Sabbath, which is the fifteenth, he was in the Sheol. And (in) the night on which Sunday dawned, which is the sixteenth, he rose and was seen to Maria Magdalena (Jn. 20:11-18) and to two of his disciples, as they were travelling (Lk. 2:13-32). Therefore whoever falls into vexation about these days, let him understand that our Lord observed the Passover, ate and drank with his disciples at the day-break of the fourteenth. But from the time the cock called he ate and drank no more, for they seized him and began judging him. As I have explained to you above, he was in the Sheol on the day of the fifteenth, day and night.

13. But for us, this is required, to observe the feast in its time from season to season, fasting in purity, praying constantly, praising in diligence, saying psalms as is

becoming, giving the sign (with the cross)¹⁰ and the baptism according to its law; the holy blessings in their time, and all customary things may be completed. "For our Lord suffered and rose; and henceforth he will not die again; death has no (more) dominion over him. As to his dying, he died once to sin; as to his being alive, he is living to God" (Rom. 6:9-10). And also to us who were dead, he had given us life with him.

For if we are vexed about these things and to us only the fourteenth is concerned, and not about the feast (lit. the custom) from time to time, let it be beloved to us to observe the fourteenth of every month and to mourn the Friday of every week. But it is thus proper for us that we should observe rightly all the days of the week before the Lord our God. Therefore be instructed by this little account, which I have written to you. You are not bidden to dispute about the wearisome of the words in which there is no use, but (to have) a pure heart which keeps the commandment, the feast and its times for the observances of the day.

The end of the Demonstration on Passover

10 J. Payne Smith also gives the meaning 'signing with the sign of the cross' to *rušmā*, *A Compendious Syriac Dictionary*, 536. Here it is signing with the sign of the cross which accompanies baptism.

XIII

THE DEMONSTRATION ON SABBATH

Aphrahat has written this polemic Demonstration against the Jews who boast about the observance of Sabbath by saying that they find life by means of it (section 1). He refutes this position: Sabbath was not placed between death and life, nor between sin and righteousness, but it was given for rest from work for every creature who was wearied by labour; it was meant for the people and the cattle (sections 2-3). In section four, he is of the opinion that if Sabbath was given for righteousness, then, it ought have been given to Adam, so that he might be justified by means of it; but God did not give it to him. Enoch, Noah and the other patriarchs were justified, but not through the observance of Sabbath. For example, Noah was justified because he had preserved innocence in a corrupt generation. Abraham believed in God and it was counted for him as righteousness. Joseph was justified because he did not commit the unclean act with his mistress (sections 5-8). Sabbath has no salvific value; it only shows God's concern for His creation (section 9). The rest of God on the seventh day does not mean God was weary; it means only that God finished all His works in six days and He made an end on the seventh day of all His works (sections 10-11). Joshua and the Maccabees fought with their enemies on the Sabbath; the priests who were doing their duties in the temple did not

observe Sabbath. But they were not accused of having broken the Sabbath, because it was commanded to them to do so (section 12). In the last section he is of the opinion that those who observe the Sabbath are those who do the will of God and choose the things which God desires.

1. The Lord commanded to Moses, His servant about the day of Sabbath which the children of Israel should keep. For He said to them thus, "You shall do your work six days and the seventh is Sabbath, a holy rest¹¹ to the Lord, your God, for (for) six days the Lord made the heaven, earth, seas and all that are in them, and on the seventh day He made an end and took rest; because of this God blessed the seventh day and sanctified it" (Ex. 20:9-11, 23:12; Deut. 5:12-14). Because in it He took rest from all his works which He had done" (Gen. 2:2). Thus he admonished them, "You, your man-servant, your maid-servant, your oxen and your ass should take rest" (Deut. 5:14). He further added and admonished them, "the hired servant, sojourner and the whole flock which wearies and works in subjection should rest" (Ex. 20:10).

For about this day of Sabbath, my beloved, in which the Jewish people boast and in which they take pride, saying, 'By this we live, seeing that we keep Sabbath and custom'; as much as I am able I shall explain to you in few words as I have explained to you about Circumcision and Passover.

2. For Sabbath was not set between death and life, also not between righteousness and sin, but it is given for rest, (not) like the other commandments, in which human beings have life; if they do not observe them, they die. For at that time Sabbath was observed, it was given for rest, for the People, not only that human beings might

¹¹ Literally it means a rest which is something sacred.

rest but also cattle. For he had said, "Your ox, your ass and all your flock should rest" (Ex. 20:13, 23:12). For if Sabbath was placed between death and life, between righteousness and sin, what was the profit for cattle to observe the Sabbath? Or what harm would it have, when it did not observe (it)? For, see, we see that on other days when the cattle do servitude and wearisome labour, they are more righteous than on the Sabbath day; because in the days of labour the cattle work and labour in carrying and in burden, oxen guide the plough, and because they are wearied, there is no time that they should commit the sins. But in the day of Sabbath when the asses, oxen and the whole cattle are idle, the various species are not kept back from associating with their mothers, their sisters and with all their kins-folk, and there is no sin. They are not blamed for committing these sins on the Sabbath day, because this is the custom for all the cattle. Know that, as there is no sin for the cattle, when they carry out these things, there is also no righteousness; for, reward for righteousness in the new world is in the resurrection of the dead for the person who does the works of righteousness. But for the cattle, there is no resurrection for them to have a reward for keeping the Sabbath, nor will they come near to the judgement.

As no other commandment was set as a law for the cattle to keep, so also Sabbath was not something useful to them. For the Holy One commanded in His Law that, "You shall not commit adultery" (Ex. 20:14; Deut. 5:18). But the cattle openly commit adultery and commit fornication publicly. The Law had commanded and admonished that "cursed is anyone who takes his sister, and the rest of all close relatives" (Lev. 20:17). The cattle commit all these things. Again it is written, "You shall not kill" (Ex. 20:13). The cattle because of stupidity kill a

mate and eat of its flesh. It is written further, "Slaughter (ritually) everything and eat, but you shall not eat the blood" (Deut. 12:15-16, 23). The cattle lick their (lit. it) own blood and take extra delight in eating unclean flesh. For, if there was some advantage to the cattle for observing the Sabbath, (then) the Law should have first prohibited them (lit. it) from these unclean things; then, while observing the Sabbath, it would have treated them as just.

3. This is the argument which I have written, that Sabbath was given for rest to every creature who are wearied by labour. For, if rest had not been given to every wearied body, then it was fitting that in early times the creatures who do not labour ought to have kept Sabbath so as to be justified. But we see the sun moving, the moon walking, the stars running, winds blowing, clouds flying, birds going forward, springs gushing forth luxuriously, waves rising up, lightnings running and giving light to the creatures, thunders frequently thundering in their times, trees bringing forth their fruits, and the growth of all things gaining strength.¹² Nothing can be seen by us that takes rest on the day of Sabbath except human beings and cattle who are under the bondage of labour.

4. For, if Sabbath was given for righteousness, then, it ought have been given to Adam before Israel, that he might keep it and through it be justified. Then God would not have set for him the commandment that he should not eat from the tree of knowledge of evil and good so that he does not die. But because Adam was not given labour until he transgressed the commandment, He did not give the Sabbath to him; until only after he had received the sentence to do labour and to work on

¹² While commenting on Sabbath Ephrem also gives almost similar examples in CDiat. XIII:4.

the earth as a sinner and an evil-doer. And He decreed death on him.

5. Now, if righteousness had come through Sabbath, (then) Enoch would have been pleasing (to God) through it and all the generations after him (Gen. 5:22-24; Heb. 11:5). Noah also did not keep Sabbath, that through it he might be called innocent and lacking of sins. Nevertheless God spoke to Noah thus, "I have seen you righteous and innocent in this generation" (Gen. 7:1). It was not through observing Sabbath that he was justified, but because he had preserved innocence in a corrupt generation, as the facts described (lit. act of the word) made clear,¹³ for it has not even been written that he participated in the world: it says Noah was five hundred years old when God spoke with him and said to him, "I have seen you righteous and innocent before me in this generation" (Gen. 7:1). His innocence, as the matter is seen by us, was this: when he saw that the generation of Seth was mingled with the house of Cain, which was cursed, he set in his mind that he would not take a wife nor beget children so that they should not be mingled and cursed with the house of Cain, the cursed seed.

When God saw that his heart was pure and innocent, He wished that from him there should be a succession for the world, because He was considering to blot them out because of their sins. Then He spoke with him when he was five hundred years old, saying, "I have seen you innocent before me in this generation" (Gen. 7:1). Then he had not yet a son, as the facts teach us. As I have written above that Noah had not taken a wife in that whole time

¹³ Ephrem also shares the tradition that the righteousness of Noah was the result of his sexual purity. T. Kronholm has given a detailed study on this topic in his book, *Motifs from Genesis 1-11 in the Genuine Hymns of Ephrem the Syrian*, (Uppsala, 1978), 178-181.

till God spoke with him and said to him, "I have seen you innocent before me in this generation. Now make for yourself the ark of the wood so that you may take shelter in it" (Gen. 7:1, 6:14). When Noah heard these things which God commanded him, to make an ark, and saying to him, "I will surely blot out men from the face of the earth, for they have corrupted their way" (Gen. 6:7, 12-13), then in the five hundredth year Noah took a wife from the daughters of Seth, the blessed seed of the righteous, and he begot Shem, Ham and Japheth (Gen. 6:10). Noah admonished these his three sons not to take wives from the daughters of Cain; but he gave them wives from the seed of the righteous, so that the seed from them would be kept on the face of the earth and the world was established from them. So that you may know that these things are so, I will demonstrate to you from the counting of the years.

6. For Shem, the first-born of Noah had a son, Arphakhashar, two years after the flood. "Shem was a hundred years old when he begot Arphakhashar two years after the flood" (Gen. 11:10). From these things it is known to us that Noah, when five hundred and two years old, begot Shem. From this calculation understand that Noah had not taken a wife before God spoke with him. Nor had he taken wives for his sons until the time that he went to the ark. For if he had taken a wife in his youth, he would have also begotten sons like Adam who begot Seth at the age of one hundred and thirty years. Seth begot Enosh at the age of one hundred and five years. Enosh begot Kainan at the age of ninety years. Kainan at the age of seventy years begot Mahallael. Mahallael begot Jared at the age of sixty-five years. Jared begot at the age of one hundred and sixty-two years Enoch. Enoch begot at the age of sixty-five years Methuselah. Methuselah

begot at the age of one hundred and eighty-seven years Lamech. Lamech, the father of Noah begot him at the age of one hundred and eighty-two years (Gen. 5:3-28).

7. If he also had taken a wife before God spoke with him, he would have begotten (children) like his fathers because no barrenness was promised concerning him; for at that time the children of Adam were blessed to increase and to multiply through their generations, that the world might be filled through them (Gen. 1:28). For, Noah who preserved innocence was not afraid of himself, lest he might be mixed with the cursed seed of the house of Cain; but (he was afraid) that when he took a wife and begot children, his children might transgress the Law and might take wives from that seed. But when he saw that God spoke with him, saying to him, "I am blotting out people from the face of the earth, but I am saving you alone" (Gen. 6:7, 7:1); then he took a wife, that the seed might be (there) for him and from it the world might be established, and he might become the father for the just and the upright ones. The Holy Spirit approved him so that the Messiah, the Life-Giver of the world, who annuls the curses of Adam, would be born from his seed. Then he eagerly took a wife from the blessed seed and begot Shem, the father of the righteous, in the five hundredth and second year of his life, and in the second year that God spoke with him.

When he begot three sons he began to make the ark and he admonished his sons that they should not take wives until the time that they should enter into the ark, lest they might have children, and so might corrupt their way, and on account of their sins they would not be saved from (lit. because of) the anger which was to come. He took care of his sons for ninety-seven years and took wives for them from the blessed seed of his fathers. Then in the

six hundredth year of the life of Noah, God spoke with him, saying to him, "Enter into the ark, you, your sons and the wives of your sons with you" (Gen. 7:13, 6:18). Aged six hundred, Noah entered into the ark, and Shem, his son was ninety-seven years old when he entered into the ark. Then came the flood and the corrupt generation came to an end. Noah and his sons were in the ark for twelve months and ten days until they went out. The second world came from Noah because he preserved innocence in a corrupt generation, yet he did not keep the Sabbath; nor was he justified through the circumcision. But I have explained to you (already) on this matter.

8. From Noah was born Abraham, the faithful man, the head of the righteous, who observed the Law although the Law was not (yet) given to him. He begot Isaac, the son of the promise and Jacob, the head of the people. These righteous fathers did not observe Sabbath, but they were justified through faith as it is written, "Abraham believed in God and it was counted for him (as) righteousness" (Gen. 15:6). His sons Isaac and Jacob walked in the commandment and in the Law of their father, and they were justified through faith and not through Sabbath. Joseph, in the land of Egypt was not justified in his righteousness on account of observing Sabbath. When the wife of his master lifted up her eye on him so that he might commit an unclean act with her, he spoke, saying to his mistress, "How shall I do this great evil thing and sin against God?" (Gen. 39:9). Joseph was justified by this and not by the Sabbath.

9. For if (Sabbath) were between death and life, between unrighteousness and righteousness, (then) Sabbath would have been given to these righteous ones, whose names I have mentioned above, so that they might keep (it) and have life (through it). But Sabbath was given

for observance on this account, so that the bondsmen, handmaids, hired servants, foreigners and the dumb cattle should take rest (Ex. 23:12); so that those who are wearied by labour should rest. For God takes care of all His creation, also living creatures and cattle, also birds and the animals of the field. For Moses said, when he repeated the Law to the People, "Six years you should sow your land and gather its yields; in the seventh year, you should plough it and leave it, so that the poor of your people may eat. The cattle of the field may eat the rest" (Ex. 23:10-11).

The Holy One also commanded about the bird through his servant Moses as follows, "When you find the nest of a bird before you in any tree or on the ground, and there are the mother, and the eggs, or young ones in it, and the mother is sitting on the eggs or on the young ones, you shall not take the mother with her young ones, but let the mother go free and take for yourself the eggs. Because of these things the Lord, your God, will bless you" (Deut. 22:6-7). Again, David said, "He nourishes the young ravens who cry to him" (Ps. 147:9). David further said, "O Lord, you save human beings and cattle" (Ps. 36:6). Job also has said, "Who has let the wild ass go free and saved (it) from the yoke? He constituted its home in the plain and the salt place as its dwelling" (Job 39:5-6). Job has said again, "He prepares food for the young eagles" (Job 39:30, 38:41). He further said, thinking of the birds and the cattle, "To you all are looking, that you should give food to them in their time. You give to them and they are nourished. You open your hand and they are filled. If you turn away your face, they are disturbed" (Ps. 104:27-29). Isaiah also has said, "There are the vultures gathered, one to another. And He (God) had commanded through His mouth, and His spirit had

gathered them, and His hand had divided for them the measures of inheritance" (Isa. 34:15-17). See, then, from these that God is concerned for all his creation and He overlooks nothing. Therefore He admonished and commanded that there should be rest (on) Sabbath day.

10. Hear again what he said, "For six days God made heaven and earth; He ceased and took rest from all His works. On this account God blessed the seventh day and sanctified it" (Gen. 2:1-3). What shall we say about this, that God rested on the seventh day? Now hear, I shall explain about this to you that God was not weary through the work of these six days and He did (not) rest on the seventh day because He was wearied. God forbid that we should say God was weary. But the sense of the passage is this, that God finished all His works (after) six days and He ceased on the seventh day from all His works which He had done. Hear the explanation, that God does not weary. For David said, "The keeper of Israel neither sleeps nor slumbers" (Ps. 120:4). Whoever does not sleep or slumber is also not weary.

Isaiah said to the children of Israel, "Thus says the Lord". Because the thought came up on your heart that 'God cannot save us'; He spoke to them by means of Isaiah, "Has my hand harvested a harvest, and fallen short? or is there not power in me to deliver? Behold, at my rebuke, I dry up the sea, and I make the rivers a wilderness and their fishes without water, and they die. I clothe the heaven with darkness and I make sackcloth their covering" (Isa. 50:2-3). Just as I dried up the Red Sea in the days of your fathers, forced a passage in the Jordan and caused them to pass through, so also now I have sufficiency to save you. "But for your sins you are sold and by your injustice your mother has been abandoned" (Isa. 50:1). Even though I am not wearied, you have

wearied me, as the prophet has said, "You have wearied the Lord by your words" (Mal. 2:17).

11. Now hear and be convinced that God did not weary or labour when He created all His works. For (Scripture) said, "By the word of the Lord the heavens were made, and by the breath of His mouth all their hosts" (Ps. 33:6). He made Adam alone by His (own) hands. It was not written that He was weary when He made him. When He made all the creations with the word of His mouth, He spoke and they came into existence (Gen. 1:24) without labour and without weariness. But this is to be understood thus, "God ceased from all His works and He took rest in the seventh day" (Gen. 2:2). For if God who is not wearied ceased from His work and took rest, how much more is it appropriate for him who is subject to labour and servitude to take rest? Isaiah has also said thus about God, "He does not weary nor does He sleep. There is no searching of His understanding" (Isa. 40:28). On account of the sins of the people He said in another place, "You have enslaved me with your wickedness, you have wearied me with your sins" (Isa. 43:24).

See, how once it is written that He does not weary nor does He sleep, but on account of their wickedness, He said to Israel, "You have enslaved me and you have wearied me". All these words are written well, and for the wise, they are understood with conviction, as the Apostle has said, "The Law is good, if a man read it with conviction" (1 Tim. 1:8). The prophet has said again, "The ways of the Lord are upright, but the wicked stumble in them, and the righteous go forward and walk in them smoothly" (Hos. 14:9). Similar to this is that, "God took rest from his works"; by fools it is understood thus, that He was actually wearied; (it is like the case) when He wished to blot out the people because of their many sins

and said, "I regret that I have made them" (Gen. 6:7). But hear the Apostle who said that, "otherwise how should God judge the world?" (Rom. 3:6).

12. Now hear, my beloved about the Sabbath, and be instructed just as I have instructed you about the circumcision, in which the people of Israel glorify in vain. Also about Sabbath be instructed that they boast in vain in observing it. For Joshua, the son of Nun did not give them rest on the Sabbath, when he made the war with Jericho (Jos. 6:15), as the glorious Apostle has said, "If Joshua, the son of Nun, had given them rest, He (God) would not have again spoken about the day of Sabbath. Therefore the Sabbath of God still remains" (Heb. 4:8-9).

Again, the Maccabees also when their enemies came against them to fight with them on the day of Sabbath, they wished to observe the Sabbath according to the Law (1 Macc. 2:29-44). When they kept it, their enemies came upon them on the Sabbath and slew many of them. When they saw that they acted cunningly with them when they observed the Sabbath (thinking that) they might again fight with them, they infringed the Sabbath, made war and conquered their enemies. They were not blamed because they had broken the Sabbath.

Not only these broke the Sabbath but also the priests in the temple infringed the Sabbath, yet priests were without any sins because they were offering sacrifice on the day of Sabbath: they slaughtered, they flayed, they cleaved the wood and they lit the fire. They were not blamed because they had broken the Sabbath, because it was commanded to them to act thus. For If the priests, who should admonish the people as a result of sins, had infringed the Sabbath - would that they had (done it) in a lesser place - but it was a place where all sins were

absolved; yet did not do wrong at all nor were there sins accounted to them. (Then) why they are very proud in keeping the Sabbath, which was given for rest as I have explained to you.

13. But hear now which is the Sabbath in which God is pleased. For Isaiah had said to them, "This is my rest, give rest to the weary" (Isa. 28:12).¹⁴ Again he says, "The person who observes the Sabbath, not profaning it (corresponds) to those who are growing strong in my covenant and choose the thing which I desire" (Isa. 56:2, 4). To those who do not profane the Sabbath, which is the rest of God, he spoke, promising to give them a present (a reward); for he said, "I will give to them within my house and within my walls a name which is better than sons and daughters" (Isa. 56:5).

For the Sabbath does not give any profit at all to the unrighteous, or to the murderers, or to the thieves, but (only) to those who choose the thing which pleases God and keep their hands out of what is evil. In them God resides and in them He dwells, as He has said, "I will dwell with them and I will walk among them" (2 Cor. 6:16). For, in the days of Isaiah- they were keeping Sabbath, but they were walking in the deeds of the unclean peoples and were doing deeds like those of Sodom and Gomorrah, and they were saying to the peoples, "Go far off, for I am sanctified" (Isa. 65:5). Isaiah has said about these, "These things have become a smoke in my anger and a fire that burns the whole day" (Isa. 65:5). He (God) took and threw them out of His land, and

14 In Demonstration IV on Prayer, he quotes Isaiah 28:12, in order to tell that prayer through action sometimes takes precedence over verbal prayer. Giving rest to the weary, visiting the sick, making provision for the poor are prayer; by these actions one does the will of God and gives rest to God.

scattered them among all the peoples because they did not observe the rest of God, but observed Sabbath according to the flesh.

But let us observe the Sabbath of God, in a manner which pleases His will. Let us enter into the Sabbath of rest in which the heaven and the earth take Sabbath rest, all creatures will dwell in peace and take rest. There will not be any flight for us there, as our Saviour had said, "Let your flight be not in the winter or on the Sabbath" (Mt. 24:20). The Apostle had said, "The Sabbath of God still remains" (Heb. 4:9). This small exhortation I have written to you about Sabbath, against those who glorify in it.

The end of the Demonstration on Sabbath.

XIV

THE DEMONSTRATION ON EXHORTATION

Aphrahat writes this Demonstration to exhort the Church of Seleucia-Ctesiphon in a situation brought about by the arrogance and corruption of certain leaders of the Church. The sorrowful anger of a shepherd is expressed here. The fact that Aphrahat was chosen by the synod to compose a letter to the Church of Seleucia-Ctesiphon, and his manner of speaking justifies the probability that he was a man of high ecclesiastical rank (sections 1-2). The problems of the Church are expressed in sections 3 and 4. He also says indirectly that the persecution of Shapur II on the Christians is a punishment from God. God is just and at the same time merciful. When he destroys the evil ones, he preserves the pure ones (sections 5-6). In section 7 he is of the opinion that there are wise judges among the people who have the foreknowledge to judge between right and left. He demands a life-style from the prelates which is appropriate to excellent stewards of the Lord. An unworthy steward will get a punishment worthy of his action (section 9). He demonstrates by means of various examples from the Old Testament that pride and pomp have caused the fall of many (section 10). God gave from time to time and from generation to generation great victories by means of men and women (section 11). Like the serpent which caused Adam to err, the treacherous people built

injustice and destroyed righteousness (section 12). Love conceives peace and gives birth to welfare, while strife is injurious to peace (sections 13-14). Section 15 is a prayer to the Good One who allows the weeds to grow together with the wheat, the sinners with the righteous, until the judgement. A brilliant observer should take care of the people in this time of suffering (section 16). We should keep fasting and prayer, vigil and petition so that we are not condemned by the justice of God (section 17). He makes it clear through the examples from the Old Testament that those who despise the ministry of the Holy One will be punished (sections 18-21). This whole earth and the whole Paradise are not sufficient for covetousness and pride, and for strife and division. They caused the fall of many not only in the Old Testament and in the New Testament but also even today in the Church (sections 22-24, 40 and 43). Titles never lead a person to life, but good works are sought with the titles. A shepherd who does not live according to the Gospel cannot lead the folk (sections 25-28). All are the creation of God. God has no pleasure in appearance nor in the haughty and in the pride, but he looks on the heart (section 29). Once again he asks the prelates to run in tranquillity, to toil in peace, and to make peace with the rebellious ones. Jesus Christ is the model for all the prelates. Those who are made partakers with him, and make tranquillity and peace, are brothers to him and sons of God. The makers of peace are the disciples of Christ (sections 30-31 and 38). If a person remains in strife and in contention neither will his prayer be accepted nor will his petition be heard (section 32). In every generation God has raised the small, and humbled the proud. He has overthrown the strong and strengthened those of low estate (section 33). In sections 34-35 he demonstrates that the works of God are great and his thoughts are deep and amazing. The transgressors of the law and the disturbers of the God-willed harmony are to be found among human beings and not among irrational creatures (sections 36-37). Those who lead the flocks into good pastures are resplendent shepherds. They

follow Jesus Christ the Chief Shepherd. Section 39 is filled with various titles which designate Jesus Christ, the Chief Shepherd. The snares of the deceitful one are set out in various ways (section 41). The author says to his audience that it is not necessary that they should learn from his advice. In every generation foolish people who did not hear good advice were found (sections 42, 45, 47 and 48). In section 44 he once again expresses his sorrowful anger against those stewards who became prison-governors, gaolers and executioners instead of stewards of the treasure of all goods. Our Lord is the sower and we are the land which has received the seed. Even though we are sinners and weak, we build on Christ who is the foundation. Christ is also presented as the judge at the day of judgement. He concludes the Demonstration in sections 49-50. He asks the Church to love peace and receive the reward from the Lord of peace. The peace-makers shall be called sons of God. The sons of strife are called sons of Cain. In section 50 he gives the date of composition of this Demonstration.

1. We all being gathered together have taken counsel to write this letter to all our brethren, the children of the Church in various places, the bishops, the priests, the deacons and the whole Church of God with all her offspring in various places who are with us; to our dear and beloved brothers, the bishops, the priests, the deacons with all the offspring of the Church who are with you, and the whole people of God who are in Seleucia and Ctesiphon and in other places, peace in abundance in our Lord and (in) our God, and (in) our Life-Giver who through Christ has given us life and brought us near to him.

2. We make you known our brothers and our beloved ones, and as we do so we remind ourselves about what has happened in our days on account of our sins which are many, strong and bitter. Our mind is darkened in

understanding and we do not arouse ourselves so that God may turn to us, as he said by means of the prophet, "Return to me and I will return to you" (Zech. 1:3). Hosea also said, "Take the words upon you and return to the Lord" (Hos. 14:2). Isaiah has said, "Seek the Lord, and when you have found him, call him. And when he is near, let the sinner forsake his way and the wicked man his thoughts" (Isa. 55:6-7). Again it is written, "If you seek the Lord, he will be found by you; and if you forsake him, he will forsake you" (2 Chr. 15:2).

It is written in David, "God looked down from heaven to see if there is (anyone) who is intelligent and seeks God. All of them have altogether gone astray and been rejected. There is none that does good, not even one" (Ps. 53:2-3). Jeremiah¹⁵ said, "I have sought for a man among my people who would close up the fence and stand up in the gap for the sake of the land, so that I should not destroy it, but I found none" (Ezek. 22:30). The Lord said again to Jeremiah, "Go and tell to the men of Judah and the inhabitants of Jerusalem, how long will you not receive the instruction?" (Jer. 35:13). Again he spoke through the prophet, "I called you, but you did not answer" (Jer. 7:13). "You shall cry in my ears with a loud voice, but I will not hear you" (Ezek. 8:18). Further it is written, "For no one will repent of his evil and say 'what have I done?'" (Jer. 8:6).

3. For leaders have arisen among our people who have left the law and are glorified themselves in wickedness. They have acquired properties and avarice has conquered them. They have lent on interest and taken advanced payment. There is nobody who remembers what is written, "You shall not take advanced payment or interest" (Lev. 25:36) and "He who wishes to dwell in

15 Here Aphr. is quoting Ezekiel instead of Jeremiah.

the tabernacle of the Lord will not give the money on interest" (Ps. 15:1, 5). Again he said, "He who does not take interest and does not lend with advance payment" and does not do any of those defilements which Ezekiel recounts (Ezek. 18:8), in him God has pleasure.

There are people at this time who have acted with force and perverted judgement. They have shown favour and have acquitted the guilty and condemned the innocent; they have loved the rich and hated the poor; they have fed themselves and scattered the flock (Ezek. 34:2; Jer. 23:1). The world has blinded them. They have loved a bribe and had driven away truth; they have hated admonition and loved wickedness. They have hated the humble and loved the exalted, the proud and the boastful. In their days the light was darkened and the salt lost the savour (Mt. 5:13). Teaching became darkened and the law grew insipid. The vineyard was destroyed and thorns grew up. When the people slept, the Evil One sowed his weeds (Mt. 13:25). The waves rose up and the storms became strong. Charioteers have fallen down and the chariots are in confusion. Sailors have slumbered and their ships sank. Law is tied and the witness is sealed. The priest has become just like the people (Isa. 24:2; Hos. 4:9).

The ruler requests 'to give' and the judge says, 'bribe'. The prince speaks of his own wish. They treat the poor with contempt and destroy the needy of the earth. "They bite with their teeth and proclaim peace. When one does not put (bread) into their mouth, they preach war against him" (Mich. 3:5). "They abhor justice and pervert all uprightness. They build Zion with blood and Jerusalem with iniquity. Her chiefs judge for a bribe and her priests teach for hire. The prophets divine for money. They rely upon the Lord, saying, Behold the Lord is among

us" (Mich. 3:9-11). "Because of this it shall be night to them and it shall be dark to them as a result of divination" (Mich. 3:6).

They are full of anger and they puffed up with wrath. They love mocking and delight in faults. Gossip one with another is pleasant to them, just like a person eats honey and licks the honeycomb. Truth is weighed¹⁶ and admonition has fled away. Honourable people were despised and the teachers were insulted. "They call the good, evil and the evil, good. They put light for darkness and darkness for light. They call bitter, sweet, and sweet, bitter. They are wise in their own eyes and prudent in their own opinion. They justify the guilty because of his bribe and they take away the righteousness of the righteous from them" (Jer. 5:20-21, 23). Visions fail and prophecy is destroyed.

4. These we have done and these things have happened to us. We are plundered, persecuted and scattered. Those who were not inclined to give, ask us to give to them abundantly.

Because we hated one another, many are those who hated us without a cause (Ps. 69:5).

Because we insulted, we were insulted.

Because we despised, we were despised.

Because we deceived, we were deceived.

Because we became exalted, we were humbled.

Because we oppressed, we were oppressed.

Because we overpowered, we were overpowered.

In these (way), our beloved, people among us have

¹⁶ It can be translated also, 'truth has been caused to stumble'.

walked, not administering justice, and not investigating righteousness. There is nobody who remembers the prophet who said, "Investigate justice, and do good to the oppressed" (Isa. 1:17).

5. For our God in his mercies in abundance gave assurance to people from time to time when they have committed sin, and He has entered into judgement with people. Though He had power to it, He did not act with force. For the prophet Isaiah said, "The Lord stands up to judge, He stands up to judge His people. The Lord will enter into judgement with the elders of His people, and with His princes, for they have burned the vineyard, they have gathered the spoil of the poor, they have conquered and put to shame the weak" (Isa. 3:13-15). Jeremiah¹⁷ has said, "I will enter into judgement with you, says the Lord, just as I did with your fathers" (Ezek. 20:36). Micah has said, "The Lord will judge His people and rebuke Israel" (Mich. 6:2). Isaiah said, "Bring near your lawsuits, says the Lord; bring near your minds, says the king of Jacob" (Isa. 41:21).

Moses said to Israel, "Appoint for yourself judges and scribes in all your tribes, and they shall judge the people with judgements of righteousness. You shall neither accept a bribe nor show favour (to a person). But you should hear the insignificant just like the great, so that the Lord may bless you" (Deut. 16:18-19). Our God also showed His great patience over the terrible judgement of Sodom and convinced Abraham, His friend, when He said to him that the judgement will not be carried out in anger (Gen. 18:17-32).

Again He excused himself to Ezekiel over the strong judgement when the destroyer went out to destroy

17 The quotation is from Ezekiel and not from Jeremiah.

Jerusalem. The prophet began to reproach, "Why do you make the full end of all those who remain from Israel?" (Ezek. 9:8; 11:13). He gave an explanation when He demonstrated the uncleanness of the twenty men. The prophet was convinced/persuaded that the evil receive retribution rightly.

He convinced Jonah with the germination of the gourd when he had pity because it had dried up and He said to him, "You had pity on the young gourd-plant which sprung up in a night and withered in a night. But should not I have pity on the Nineveh, the great city, in which there are more than a hundred and twenty thousand persons, besides infants and children who cannot discern between their right hand and their left hand, and the much cattle?" (Jon. 4:10-11). When He wished again to root out His vineyard, because it produced husks instead of grapes, He appointed the men of Judah and the inhabitants of Jerusalem in the judgement and said, "Judge between me and my vineyard" (Isa. 5:3).

6. See, my beloved, the mercy of our good creator how, when he destroyed the evil ones in anger, he preserved and saved the pure ones. For He destroyed the generation in the days of Noah, because they committed wickedness. But He delivered Noah and the members of his household according to His mercy (Gen. 6:5-22). He overthrew Sodom and her companions, but He saved Lot from the midst of destruction (Gen. 19:29). Also in Egypt when He killed the first-born of the Egyptians, He saved the first-born of the Israelites (Ex. 12:29-30; Ps. 105:36). And in the days of Ezekiel when He destroyed the city, He signed a mark on the forehead of the righteous men and saved them (Ezek. 9:4-7). God did not condemn without a judgement.

7. But today men who are wise judges are to be found among our people who have in them the foreknowledge, so that before they bring people into judgement, they judge and condemn. But one thing is hard: that even though they have foreknowledge in them, however in their judgement not only do they condemn people who know (the difference) between right and left, but also children, many unborn who are in the womb of their mothers, not yet born; and the poor, the needy and the (members) of the holy covenant, many myriads.

8. One of our brothers is to be found with you who puts on a crown, but his country does not perceive him. And when his country did not wish to accept him, he went to other kings who are far off from him; he sought from them chains and fetters and began to distribute them to his region and his city. We are of the opinion that instead of chains which that king who put on the crown sought from the kings, his comrades, it was fitting for him to seek gifts from them and distribute to his princes and to the sons of his region and of his city, instead of the chains and the fetters.

Let the wise hear and understand; for this reason we have written this, my beloved. When the king puts on the crown in the midst of his city and in the midst of his princes (then) he receives the kingdom. When all are well pleased with him, then he goes to the treasure house and takes presents and many gifts and distributes to all his princes, makes an amnesty in his whole kingdom. He cuts off the chains of all the prisons which are under his whole authority. He releases the prisoners and sends out the confined; he revives the distressed because he has received the kingdom recently. Then they are assured that he will gain strength in his kingdom and becomes king over all the people. But this folly is worse than that of Rehoboam

and these judges are younger in knowledge than the young men who gave counsel to Rehoboam (1 Kgs. 12:8).

9. Again hear, beloved. If it happens that a great king appoints a steward over his entire possessions and his whole house; and that steward proceeds himself foolishly and exalts himself over his fellow servants, sets himself above the ministers of the king, and takes hold and imprisons them without charge or blame, beating and abusing them, and (acts as) judge without having investigated or known whether they are guilty or innocent; (if, then) from imprisonment and from prison the servants complain and inform their master, "This your steward, our companion, has bound us without fault (on our part), without having judged us, without interrogating us and without finding fault with us" (Mt. 24:45-51). My brothers, what you say (about it)? Is his master going to praise that steward? We know this, that in the case of the steward who bound his fellow servants without judgement and insulted (them), the king will remove him from his authority. What he did with his fellow servants, the same will be done to him, because the King wrote to us thus "with the same judgement that you judge, you will be judged" (Mt. 7:2). He accused and admonished them, saying, "Look on what you have heard: with the judgement that you judge, you will be judged" (Mk. 4:24; Mt. 7:2).

10. For pride and pomp pulled down many.

Because of his pride Adam went out from the Paradise. He became dust, food for the serpent (Gen. 3:14).

Because of his pride Cain killed his brother. "He was quaking and wandering to and fro on the earth" (Gen. 4:14).

Because Ham was exalted and insulted his father, he was cursed and "became a servant of servants to his brothers (Gen. 9:25).

Because of his pride Esau lost the right of the first-born (and) his seniority (Gen. 25:29-34).

Because Pharaoh was harsh and exalted, he was drowned in the Red Sea, he and his army (Ex. 14:27-28).

Because the sons of Eli, the priest, were exalting themselves over the people, they were thrown out from the priesthood of the Holy One (1 Sam. 2:12-17).

Because of his boasting against David, the Philistine Goliath was humbled and ashamed, and he fell down in his pride (1 Sam. 17:48-51).

As for Abimeleck, the son of Gideon, who was exalted over his brothers and he killed them, the curse of Jotham, his brother, came over him (Jud. 9).

Absalom who was exalted and usurped the kingdom, fell and was humbled before the servants of David (2 Sam. 18:9-15).

Adonijah, the son of Haggith, who stole the kingdom, did not keep possession of (it) and did not prosper because of his pride (1 Kgs. 2:13-15).

The pride of Ahithophel who advised foul deeds was humbled at his own hands (2 Sam. 17:23).

Jeroboam, the son of Nebat, the servant of Solomon, who put a division among the people, became an evil memory in Israel (1 Kgs. 11:26-40).

Ahab, the son of Omri, was overcome by covetousness because of the inheritance of Jezreel, and he received retribution (1 Kgs. 21:23-29).

As for the king of Edom who exalted himself against Ahab, none was found for him who bound on (armour) like one who undid (it) (1 Kgs. 20:11).

Haman who exalted himself against Mordecai received the retribution in the cross with his sons (Est. 7:10).

Lions reduced to powder the bones of the Babylonians who accused Daniel (Dan. 6:24).

Judas who betrayed our Saviour fell into the sea with a millstone on his neck (Mt. 18:6).¹⁸

In the case of all these their pride has humiliated them, as it is written, "The pride of a man shall humiliate him and for him whose spirit is humble his honour shall abound" (Prov. 29:23).

11. Now see, my beloved, that God gave from time to time and from generation to generation great victories at the hands of wise people, so that they made peace and effected harmony among the divided, not only by means of men but also by means of women. The woman of Tekoah reconciled Absalom with David on the advice of Joab (2 Sam. 14:1-24). There was peace in Israel by means of a woman, after Shamoah, the son of Bichri, revolted against David, "A wise woman spoke from the wall with Joab, saying, Hear Joab, hear! And he said, I do hear. She spoke to Joab: They were saying in old times, that they (first) inquired of the prophets and then they destroyed. Am I to pay the debt of Israel, for you seek to destroy a child and his mother in Israel? And Joab said to her, Far be it from me! I will neither ruin nor destroy, because it is not so. But a man, Shamoah, the son of Bichri, has stretched out his hand against the king David; surrender him to us and we will be gone. And she said to him, Now his head shall be thrown to you from the wall. She went and spoke with all the people and cut off the head of Shamoah, the son of Bichri, and threw it from the wall to

18 It seems the description about the death of Judas is an invention from the part of Aphr.

Joab" (2 Sam. 20:16-22). There was (thus) peace in Israel by means of a woman.

Deborah, was a mother and she administered judgement in Israel (Jud. 4:4). Anael, the wife of Heber the Kenite cut down and threw away the boasting of Sisera, the general of the army of Jabin, the king of Hazor; while she fixed a peg into his temples (Jud. 4:17-21). These Kenites were from the house of the father-in-law of Moses (Jud. 4:11). Balaam, the son of Beor had said about them in a prophecy, "Strong is your dwelling place, and your nest is set in a steep rock" (Num. 24:21).

Also Rebekah, the mother of the righteous restored peace between Esau and Jacob, when she sent him to Laban (Gen. 27:43-46). Our Saviour, the great king reconciled the rebellious world with his Father, when we were evil-doers. He carried the evil-doing of all of us and became the ambassador of reconciliation between God and his creation. When we were evil-doers and rebellious ones, he sought from us, that we should be reconciled with him, as the Apostle had said, He became an ambassdor¹⁹ of reconciliation, and he reconciled us with his Father" (2 Cor. 5:18). For it is proper for us, who have gone astray and committed sin, to seek and obtain mercy, that our Creator be reconciled to us. He desires from us that we should be reconcile to him. For he who is the dissolver of evil received the punishment consisting of an evil retribution.

12. Through the advice of the serpent which he adviced to Eve, Adam went out from the Paradise. Its punishment was hard and grievous. He (God) took from it its food and gave to it the dust. it was thrown on the

19 R. Murray has made a detailed study on this term; refer R. Murray, *Symbols of Church and Kingdom*, (Cambridge, 1975), 173.

earth and moved on its belly (Gen. 3:14). He made it without feet, because by them it had injured and rushed against Adam. It eats dust all its days until eternity, because it deceived Eve with food. He set it as an enemy and gave its head to be trampled under foot. For like the serpent which caused Adam to err, misleading, troublesome, evil, bullying, treacherous and unrighteous people have arisen among us who build injustice and destroy righteousness.

They plant wickedness and root out grace.

They let the weeds grow and destroy the wheat.

They revile the just and bless the unrighteous.

They love the haughty and hate the humble.

They praise the treacherous and hold (them) to be true.

They despise and hold the truthful to be false.

They vow iniquity and fulfil (it with) dishonesty.

They conceive and bring forth words of destruction.

They pervert their tongues and speak vanity/emptiness.

They are empty of goodness but puffed up with treachery.

There are no fruits in them to eat because they are infected with the poison of the serpent.

13. Now what is the advantage of strife? What profit does jealousy (bring) to its doers? It separated Cain from Abel, his beloved. For, the strife (brought) a curse to Cain; sold Joseph; destroyed Pharaoh, driven out Jacob, swallowed up Korah and destroyed his companions, killed Zimri, stoned Achan, put an end to Elim, overthrew Sisera, slew Jabin, disturbed Saul, blotted out Goliath, trod Amelek under foot, threw Absalom into the pit,

confused Adonija, caused Jeroboam to sin, and he divided the people; it destroyed Geba and killed its inhabitants, brought confusion to Sennacherib and routed his army. It threw Haman into confusion and mocked the accusers. It uprooted Israel and scattered them among every people. All these jealousy and strife have destroyed.

14. Let us turn towards our Saviour who said to us, "This is my commandment, that you love one another" (Jn. 15:12). And the Apostle had said, "Owe no man anything, except love one another" (Rom. 13:8). He extolled love greatly and said, "If I do all that is good and fair, and have not love in me, I am nothing" (1 Cor. 13:2).

Love conceals hateful things.

Love blots out sins.

Love is far away from boasting.

Love refrains from pride.

Love withdraws from strife.

Love is exalted above jealousy.

Love is lifted from division.

Love is a stranger to avarice.

Love is a foreigner to mocking.

Love escapes from evil.

For the fruits of love are beloved, desirable, honourable and fair.

Love preserved Noah from the flood and it delivered Rahab from the sword of Joshua.

It exalted David and blotted out his sins.

It saved Hezekiah from the hands of his enemies, and justified Asa and gave absolution to Josiah. Love

quenched the fire of the furnace for Hananiah and his brothers in the land of Babylon.

It brought up Daniel from the pit and saved Esther and Mordechai from the hands of Haman.

Love conquers hatred, blots out sins, put unrighteousness far away, turns aside jealousy, cancels strife, destroys enmity, calms down the angry, breaks the net of Evil. Love has many friends and its gift is abundant.

Love suffers blame. Love is reviled. Love is patient. Love reconciles enemies and imparts peace with those who are divided. Love suffers wrong. Love delights in silence. It loves the humble, it loves the afflicted, it loves the wise, it loves fasting, it embraces prayer, it loves alms, it loves the simple, it loves the innocent, it loves the honest, it loves the penitent, it loves the sons of peace. It is compassionate, it hovers over, it gathers, it brings near, it consoles and it gives joy.

When love suffers dishonour, it controls its inclination and it bears quietly and silently and it suffers wrong. Love has no pleasure in anger. It does not rejoice in division. It does not delight itself (in) jealousy. It is not anxious about days (to come); it does not reflect on (future) years. For love is patient and kind. Its mind is broad and mild; its thought is wide and its senses are calm. Love does not mock, it does not blame, it does not jeer, and is not swollen with pride (1 Cor. 13:4-7). It does not glorify itself and is not exalted. It does not boast itself.

Love sees itself and knows its ways; it is silent, still and drawn out. It loves every one and is loved by all. Love conceives peace and gives birth to welfare. It brings back good things; reflects on fair things. For love is not overpowered by Evil. Love is light. Love is salt. Love is the spring of good things. Love is good seal, a precious

pearl and a treasure. Love is the seal of all. It meditates on wisdom and its manner is pleasant. Love is a sound mind, a precious thought, a belief of hope, a perfect mind and a trustworthy conscience. Blessed is the soul of him who possesses love because in him beloved fruits will be perfected. For love is far away from strife, which is injurious to peace.

15. O king of the worlds, we worship you who are patient with your whole creation. All the deeds of darkness are shining forth before you and you know the minds of all people. There are many who renounce you and (still) they receive what you provide. They are ungrateful to you for your works. You as the Good One are patient to human beings and you have not judged us before your judgement, neither you have accused us, nor you have condemned us; and your goodness is not withheld from evil people. You make your sun rise and you cause your rain come down (Mt. 5:45). You cause your wind blow; you support and you nourish; you bring up and let expand.

The evil are left in the world together with the good, the weeds with the wheat, the sinners with the righteous, the guilty with the innocent; the weeds are kept for the sake of the wheat until the harvest (Mt. 13:30). Because of the good the evil ones are left until the end. Because of the just, the unjust remain until destruction. Because of the righteous, the unbelievers will not be judged until the judgement. For if ten righteous had been found, five cities would have been preserved because of them (Gen. 18:32). Because of Lot, Zoar was not overthrown (Gen. 19:20-22). If, in the days of Jeremiah, someone had been found who stood up in the breach and closed the fence (Ezek. 22:30), then perhaps Jerusalem would not have been destroyed, just as Moses stood in the breach of his

people (Ps. 106:23). Joshua, son of Nun enclosed the breach, Hezekiah offered the prayer (2 Kgs. 19:14-19), Asa brought supplication (2 Chr. 14:10-11), Josiah cleansed the land (2 Chr. 34:3), Daniel brought back the captives, Mordechai demonstrated the victory. Each one of the righteous ones in his time stood in the breach of his people and offered supplication and won (lit. pleased) the mercy of God.

16. Who is the wise doctor in this time, who stands in the breach and repairs the fence?, - so that the saying of the prophet may not be accomplished in us too, when he reproached the false prophets who were with him, saying to them, "Israel, your prophets have become like the foxes in the ruins. You have not gone up in the breach, and have not repaired the fence for the sons of Israel" (Ezek. 13:4-5). Blessed is the wise doctor who applies the medicines and labours for the sick.

A brilliant observer should warn the people of the drawn sword.

A skilful athlete should excel in the contest and should not be weary in the contest.

A wise builder should deepen the foundation, so that his building may not fall by the waves (Mt. 7:24-25).

A diligent husbandman should gather his crops in summer so that he may not be in need in winter.

A doorkeeper should keep vigilance so that he is not overpowered by sleep. Thus when his Lord knocks, he shall open to him quickly (Lk. 12:36).

An enlightened merchant will sell his possessions and buy for himself the pearl so that he may become rich.

A vigilant helmsman should take care of his craft, so that his ship does not sink and lose his cargo.

A wise charioteer should gird up his chariot so that it does not fall down and he be put to shame.

A brilliant athlete should struggle in the stadium, so that he does not lose his crown and become a source of laughter to his companions.

A good steward should provide for his fellow servants and not say in his heart that 'my master will delay in coming' (Mt. 24:48).

The hired workmen should labour in the vineyard, so that they may demand more with unveiled face (confidence) (Mt. 20:10).

The young men of the bridegroom should make ready their garments, so that when their Lord comes they shall enter into his bridal chamber (Mt. 22:11-13).

The providers of the poor should dissipate their riches and should send forth their treasures to the place which is in front of them (Mt. 6:20).

The sons of peace should quench strife, so that they may be worthy to become the sons of the Father who is in heaven (Mt. 5:9).

Those who sound the horns should warn the people so that the soul that is received in their hands will not be required back.

The prisoners of the congregation (Zech. 9:12) should dwell in the fortification; they should wait in silence for the reward which is at hand.

The holders of the keys should open to those who enter, that the gate of the kingdom may not be shut in their face (Mt. 16:19; 23:13).

Those who are dead to the world and weaned from lust should abstain from the world and all its temptations.

Those who were born of water and saved by the precious blood should be careful of the fire and outer darkness.

Those who put on the breast-plate should gird themselves valiantly, so that they do not become a laughing stock to all their companions.

Those who were waiting for the cry should make ready their lamps so that they should not be in need like the foolish virgins (Mt. 25:1-12).

Those who build the tower should count its costs so that they should not become a laughing stock to passers by (Lk. 14:28-30).

Resplendent pastors should visit their flocks, so that they will receive reward from the great Pastor.

Those who have received the money should show profit so that they are not sent out to the darkness with the bad servants (Mt. 25:27-30).

Those who have sound minds should lay aside sickness and they should not fear from tempests and the uplifted waves (Mt. 7:24).

Those who are invited to the marriage feast should make ready the gift and put on robes so that they may become worthy of the bridal chamber (Mt. 22:11-13).

Those who carry the yoke should endure the shame.

The wise virgins should make ready their lamps (Mt. 25:1-13).

17. We should overtake ourselves, beloved, through labour and weariness, through vigil and petition, through fasting and prayer and through mournful supplication, so that we are not taken from this world immediately and are not condemned through the just judgement of God. For we should not despise the service of the Holy One so

that we may not be rejected by him as he by means of the prophet has said, "Because you have rejected the Law of God, I will reject you from the priesthood" (Hos. 4:6). Again it is written, "Those that honour me, I will honour, and those that despise me, I will despise" (1 Sam. 2:30).

18. See now, what reward those priests who have despised his ministry have received: Nadab and Abihu, the holy priests have put on ephod and clothed themselves breastplate, girded (with) byssus, adorned with purple, carried crowns, tiaras and turbans; brought offerings, made atonement for Israel, instructed the people and sanctified the congregation. When blindness lifted up gradually on them and they have despised the ministry of the Holy One, and brought strange fire at an inopportune moment (Lev. 10:1-5; Num. 3:5; 26:61), fire from their incense blazed up and consumed them. They cast them out and thrown (them) out of the camp; not only Nadab and Abihu but also Hophni and Phinehas, the sons of the priest Eli, because they honoured themselves more than the ministry which was commanded from them and they greedily seized their dues from the congregation; they treated shamefully the women who were praying in the temporary tent (1 Sam. 2:12-17).

Eli, their father did not rebuke them angrily and strongly, but he accused them carelessly and negligently. When he heard from the whole people who were crying aloud that priests-teachers were conducting themselves wickedly, then he called them and said to them, "My sons what is the report which I hear about you from the whole people that you despised the people of God? No, my sons; this is not a good report that I hear about you. If a man sin against a man, he will beseech before the Lord; if a man sin against the Lord, from whom shall he seek (forgiveness)" (1 Sam. 2:23-25).

This is the ineffectual reproof which Eli rebuked his sons; he kept silence. They did not receive correction from his rebuke. Oh Eli, the head priest of the people, when your sons, the wicked men did not hear you, it was not right for the priesthood which you were practising, that you take part in the sins of your sons which they were committing. But it is clear that he rebuked them before the eyes of the people and not with his whole heart.

19. Because of this our Saviour warned us, "If your eye causes you to offence, pluck it out and throw it away from you, or your hand or your foot" (Mt. 5:29; 18:8). These are the members which are precious in the body, eye which sees, hand which toils, and the foot which walks. If these members "cause you to offence, cut them off and throw them away from you" (Mt. 5:29) -only (so) you will not be far off from life. Moses also warned, like our Saviour, "If your son or your daughter or the wife of your covenant, or your friend, who is as your own soul, if one of them entices you, saying to you, Leave the Lord, come, let us go and serve other gods, you shall not listen nor consent, neither shall you have pity nor you shall conceal them, but they shall be stoned with stones so that they may die" (Deut. 13:6, 8, 10).

The son, daughter and the wife of the youth, are the beloved members - the eye, hand and the foot which are precious and beloved in the whole body. Again our Saviour taught, "Whoever does not love me more than his father and his mother, and more than himself, cannot be disciple of me" (Lk. 14:20; Mt. 10:37). Moses said, "You shall love the Lord your God with all your soul, with all your might, and with all your possessions" (Deut. 6:5). These things the Holy Books teach us, so that we should be diligent in them, in order that God love us and let us enter his honourable kingdom.

20. For because of their wickedness, the sons of Aaron (who) wore the Holy (vestments) were thrown out of the camp into an unclean land without pity (Lev. 10:4-5). Because of the wickedness of the sons of Eli, the people of Israel fell by the sword of the Philistines (1 Sam. 4:10-11), and the ark of the covenant was carried away and brought into Ashdod, to the house of Dagon, an unclean house (1 Sam. 5:2). Again in the case of the priest Uzzah also, because he despised the ministry of the ark of God, the Lord made a breach through him and he died (2 Sam. 6:1-8). Beloved ones, what was the negligence of Uzzah? If not, because he carried the ark in a cart and (thus) violated the law and did something that was not commanded by Moses (2 Sam. 6:3). For when the princes of Israel brought offerings of bulls and wagons at the dedication of the temporary tabernacle, the Holy One commanded to Moses, his servant, saying to him, "Take from them and give to the Levites, so that they may do the work with these wagons in the temporary tabernacle and they may carry out all the service of the temporary tabernacle with (these) wagons" (Num. 7:5). Then he said to him, "Give to the sons of Gershon that which is sufficient for their work; but not give to the sons of Kohath because the service of the sanctuary assigned to them was that they should carry (it) upon their shoulders with honour, with resplendence and with glory" (Num. 7:7-9).

You know, brethren, that the ark of the covenant was never carried in a cart until that time when the princes of the Philistines sent it away and placed it on a cart with two cows drawing it, whose calves were separated from following them (2 Sam. 6:7). When the people of Israel received the ark, the Levites brought it down from the wagon when the Philistines had sent it, and they placed it (in) the house of Abinadab which is in Gabata (1 Sam. 7:1).

According to that custom they wished that they should take it and not on their shoulders, as the Holy One commanded to Moses and Moses commanded to the priests. Uzzah did not perceive that also in the case of Joshua, the son of Nun when he crossed over the Jordan, God had commanded him thus, that the priests should carry the ark and they should go before the people and Jordan would be divided, and the whole people set off (Jos. 3:13-14). From this Uzzah (should have) understood: on this account he received the judgement justly in anger.

When David saw that the Lord made a breach against Uzzah, he was afraid to bring the ark of God to himself. Then they brought it into the house of Ober-edom, the Gittite, for Ober-edom was from the Gath of the Philistines, from the unclean people and not from Israel (2 Sam. 6:9-11). He knew this, that whoever does not honour the ark of God will be smitten with severe sicknesses and with malignant wounds, just as the Philistines had been smitten with boils (1 Sam. 5:9), and the Ekronites had cried out, saying, "Let the ark go to Gath" (1 Sam. 5:8). From that time Ober-edom had known that when the Philistines had taken (the ark), at that time, they made offering to the ark.

The sons of Eli, Hophni and Phinehas, the priests (who) despised the ministry, were killed (1 Sam. 2:12-17). The Philistines feared and honoured the ark of God. Also when they sent it away, they sent it away with offerings and it was reckoned in their eyes as a great god (1 Sam. 6:3-5). For, before they saw that it had come to the camp, they said, "Woe to us! For, behold, God came into the camp of the Hebrews. Be strong, Philistines, this is the God who destroyed the Egyptians with all kinds of plagues" (1 Sam. 4:7-9). See, beloved, how Ober-edom the Gittite was blessed because the ark of God entered

into his house (2 Sam. 6:11). When David brought it from the house of Ober-edom to the city of Zion, "he commanded the priests to carry it on their shoulders" (1 Chr. 15:2-15). When he was walking on his feet, and was rejoicing and dancing before the ark, Malchel, the daughter of Saul, mocked at him (2 Sam. 6:16-23).

21. These are things, beloved, that we have been forced us to write to remind ourselves as well as you; all these things have happened to us, at this time because we have despised the ministry of the Holy One. Because we have not honoured him, he made us a laughing-stock in the sight of our enemies and treated us with contempt, as he had said, "Those who despise me shall be brought into contempt" (1 Sam. 2:30).

22. For our minds are darkened by means of pride. Covetousness has conquered us and the sources of wisdom have been polluted. The foundations of the learning have been darkened by means of covetousness and pride. Sin entered into the world through the enticement of covetousness, when Adam sinned through the food of the tree and (so) went out from the Paradise. For the Holy One had left before Adam all the trees of the Paradise, bearing blessed fruit, and he said to him, "From all (the trees) you shall eat, but of the tree of the knowledge of good and evil, you shall not eat, so that you shall not die (Gen. 2:16-17). Whole Paradise was not sufficient for his covetousness which is larger and greater than the whole earth, in it now the children of Adam are dispersed.

All the righteous who are in it will find rest at the end, at that time the power of covetousness will be removed as our Saviour had said to him who was on his right, "Amen, I say to you, today you shall be with me in

the garden of Eden" (Lk. 23:43). Again it is written by means of the prophet, "The righteous shall inherit the earth and dwell in it for ever" (Ps. 37:29). But they will not inherit it for (endless) generations, because it will certainly pass away as it is written, "Heaven shall vanish away like smoke, and the earth shall wear out like a garment" (Isa. 51:6). Our Lord too has said, "Heaven and earth shall pass away, but my words shall not pass away" (Mt. 24:35). These heavens above us, called the firmament, will vanish away. This earth, which is (called) dry land, will wear out. But the land of life and the heaven which is above the firmament, these will not wear out and will not vanish away.

23. This whole earth and the whole of Paradise are not sufficient for the covetousness which came over Adam - until he earnestly desired, even though he had been forbidden, and took and ate (the fruit).

Because of covetousness Esau sold his right of being the first-born. (Gen. 25:29-34).

Because of the covetousness of Pharaoh the land of Egypt was destroyed. The whole people whom he ruled was not sufficient for his covetousness, but he wished to bring also Israel into subjection in slavery.

Also the sons of Aaron who were greedy were rejected from the priesthood (Lev. 10:1-5).

In the case of the Israelites who earnestly desired food in (their) covetousness, every now and then, a raging pestilence, snakes, and various other plagues came up against them (Ps. 78:17-31).

Achar too, because of a desire of covetousness, was stoned with stones and he perished from the midst of his people (Jos. 7:25).

Covetousness destroyed the sons of Eli, the wicked priests, (removing) them from life.

Saul, the chosen king of the people fell from his greatness and his kingdom was torn apart because he coveted the banned of the Amalekites (1 Sam. 15:7-23).

Ahab, the son of Omri, the king of Israel, earnestly desired and took the vineyard of Naboth, - and he fell in the war at Ramath-gilead (1 Kgs. 21:1-24).

Again Gehazi, the disciple of Elisha was clothed by covetousness (with) leprosy (2 Kgs. 5:27). Covetousness killed many and it deprived them of their lives.

Judas Iscariot, of the twelve, did not satisfy his covetousness, for he was a thief (Jn. 12:6), until he took the price of the Precious One. He was separated from his fellow disciples by means of covetousness.

Covetousness overcame Ananias and a wonder was seen in him before the feet of the Apostles (Act. 5:1-11).

24. Whole world is not sufficient for covetousness. For the land is not sufficient for each one of the kings who are over all peoples and over all tongues. They gather together forces, make battles, destroy cities, and plunder countries; they capture and possess them, still nothing is sufficient (for them). They work and take the trouble, and they learn battles. They uproot cities and make hunting. They go up and attain the height, they come down to the depth, so that perhaps their covetousness may be satisfied, but it is not filled. When riches multiply, covetousness increases. When possessions abound, the eye's distress is strengthened.

Daily bread is sufficient for the poor. But the rich meditates years (ahead) when he will no (longer) be living.

A garment of rags is sufficient for the poor. With a garment of every kind of luxury which is from all sorts of countries makes, the covetousness stands there naked.

The bed of the poor is on the dust and it is sufficient for him. The bedroom of the rich consists of beds of every kind of luxury, and carpets of all sorts, but it is too little for covetousness!

The drink of the poor is water and he is satisfied. The rich man drinks the old (wine) and he is (still) thirsting.

The rich possess gold and silver but it becomes a stumbling-block for them and they are killed by it.

The sleep of all the avaricious is scared away. The lying down of poverty is still and quite.

The poor thinks how to break his bread for the needy. The rich thinks how to devour him who is less than him.

Blessed is he who has not ministered to gluttony and the man whom covetousness has not overcome.

Blessed is the person who meditates on the knowledge by which the roots of covetousness are cut into pieces.

25. Also on these matters, what we have written to you, beloved, you know that the bearers of law and power among our people are envious and jealous because of covetousness, while our teaching agrees with our ways. We have walked contentiously and we have been corrected contentiously. And even with the holy laying on of the hands which some from us have received, they contend for it just for laying on (of hands) alone: in our time a person will not quickly be found asking, "Who fears God?", but instead "Who is the 'elder' (priest) by the imposition of hands?". Whenever they say, "so and so is elder", they say to him, "it is right (for him) to recline at

the chief seat". There is no one who remembers the words of the Saviour who, on giving a 'woe' to the Scribes and the Pharisees, said to them, "Woe to you, you who love (front) seats in the synagogues, (chief) places at the banquets, you love people to call you rabbi, rabbi" (Mt. 23:5-6; Mk. 12:39; Lk. 11:43; 20:46).

Brothers, names neither lead to life nor deliver you from death, just as they did not deliver Nadab and Abihu, or save Hophni and Phinehas. But good works are required along with the names, because works set free without names those who labour in them. Names without good works are of no advantage and help, as something in accordance with what we have written above for you. Our brothers are proud of the names which they have received, (using) them to bind, excommunicate and to be honoured, saying, 'I am in charge'.

But today what the prophet had said is fulfilled: "the prince utters his own desire of his soul" (Mich. 7:3). He has said, "My sheep were scattered because they had no shepherd" (Ezek. 34:5). Again he has said, "the shepherds fed themselves and have not fed my sheep" (Ezek. 34:8). Again he has said, "Oh shepherds, who destroy and scatter the sheep of my flock" (Jer. 23:1). Again he has said to the shepherds, "You feed on good pastures, you tread down under your feet that which is left over. You drink sweet water and foul with your feet that which is left over. My sheep feed on what has been trodden by your feet, and they drink the fouled water which you have left behind" (Ezek. 34:18-19). Again he said to the shepherds, "You eat the fat ones of the flock and clothe yourselves with the wool. You do not feed the sheep, but you have subjected them with violence" (Ezek. 34:3-4).

26. Oh shepherd, who does not understand his honour! "You, who are you that you judge a servant who does not belong to you? If he stands, he stands for his master. And if he falls he falls for his master" (Rom. 14:4). But he really stands. If you cannot be justified, why you have committed sin? But if in your mind, you are raised towards me and you say, "I am teacher and king over you", and I fail to accept you, then you bind me.

For how will you teach me humility, when you are exalted, proud and haughty?

How will you teach me, "Love one another" (Jn. 13:34), when you are full of hatred and anger?

How will you teach me, "If a person takes away what is yours, do not demand (it) back" (Lk. 6:30), when you demand back what is yours and you take interest?

How will you teach me, "be chaste", when you are licentious, babble and boasting?

How will you teach me, "Leave this world", when you are fallen into its midst and drowned?

How will you teach me, "Give relief to the poor" (Isa. 28:12), when you persecute the poor - your fellow (human beings)?

How will you teach me, "Let go of what is in your heart" (Mt. 6:14), when you have old leaven stored up in you?

How will you teach me, "Make peace with your brother" (Mt. 5:24), when you bring the whole world into confusion.

For if I notice in you unbecoming fruits, you say to me that, even if you are unjust and wicked, "Come after my words"- "He who teaches and acts (them) will be called great; but he who undoes what teaches will be called the least one" (Mt. 5:19).

You have received money and you have tied it up (in a purse). The key has been handed over to you, and you have shut the gate. You have not entered yourself, and you do not let in to enter those who come. You are the eye of the body; you yourself became blind and the body is darkened without the eye (Lk. 11:34). You have become blind, and the body is blind. It is a case of the blind leading the blind! You seek to cast your whole body into the pit (Mt. 15:14). Salt, when it is insipid, is thrown outside (Mt. 5:13). "The servant who ties up the money proceeds to darkness" (Mt. 25:30). "His master punishes the servant who had beaten his fellow servants" (Mt. 24:50-51). "The eye of the foolish shepherd is blinded, and his arm is withered" (Zech. 11:17). "The priests did not say, where is the Lord? And those who handle the law, did not know it, and the shepherds have acted deceitfully against me" (Jer. 2:8). "And from the prophets of Jerusalem paganism has gone forth throughout all the land" (Jer. 23:15). The princes of my people pluck it (people) one by one and women have ruled over it" (Isa. 3:12).

Henceforth we do not fear of the Lord, what will the King do to us? Woe to us! What has happened to us, that the law is abandoned and people from us are praised for iniquity. Is it right for us to sit, keep silence and to wonder? You say to me, "Come, be a partaker with us in all what I do" Therefore, teacher, the word which our Lord said is fulfilled in you, "You go round sea and dry land to make one proselyte; when he becomes (one), you make him the son of Gehenna" (Mt. 23:46). A prophet has deceived and denied his comrade, and because he has heard his words, he was delivered into the hands of a lion and it crushed him (Amos 3:12). When priests and many prophets went astray in the days of Ahab, seven thousand were left to God, who did not bow down their

knees and did not worship Baal (1 Kgs. 19:18) - Elijah was also not aware of them - and they did not follow after the wicked and blind priests who led into destruction. If Rehoboam divided the kingdom, should I, myself follow him? Far be it from me. If Jeroboam left his God, should I myself imitate him? Deliver me from these, my God.

27. You say to me, "I am fair and handsome. God has chosen me and anointed me to rule over the sons of my people". Be instructed, O man, that God swore and promised to Phinehas, the son of Eleazar, that he and his sons would enjoy the covenant of priesthood for ever. Phinehas served the priesthood all the days of the judges, three hundred and sixty-five years (Num. 25:13; Jud. 20:27). Afterwards Eli succeeded him. But when Eli and his sons transgressed the Law, the Holy One made His promise (seem) deceptive and he said to Eli by means of the prophet, "I said indeed that you and the house of your father should minister before me for ever. The Lord says from now on, Far be it from me; for those that honour me, I will honour, and those that despise me, will be shamefully entreated" (1 Sam. 2:30).

Isaac, our father, also wished to bless Esau, his first-born; but Jacob was chosen from the womb of his mother, and he received his blessings, as He had said to Rebekah, "The elder shall be subject to the younger" (Gen. 25:23). The Holy One had chosen Saul to be king. But because he did not do his will, He chose David and rejected Saul. They embellish and produce for us, brothers, a senseless apology which does not hold, saying, In accordance with the evil time (God) has set us up as the head of the people of God, like Jehu who was anointed at the inner chamber. If someone asks you, wise scribe, When was the promise given that Jehu will be anointed, or when did the anointing take place for him, what will you say to him? Elijah was

commanded at mount Horeb and He said to him, "Go and anoint Jehu, that he shall rule over Israel and destroy the house of Ahab" (1 Kgs. 19:16; 2 Kgs. 9:7).

Elijah was commanded and he ministered many years, until he was taken up. Elisha followed him. When the time of Jehu came and the measure of the sins of the house of Ahab ran over, then Elisha sent one from the sons of the prophets. He went and anointed him as he was commanded. If they compare with the matter (with) Jehu, then in the same way was it commanded concerning the priest that he should stand among the people, so that once he was in position he should destroy all his brothers, binding and excommunicating them in the same way that Jehu destroyed and laid waste the house of Ahab? This apology resembles the case of Jezebel who when she saw that Jehu, who had become king was coming, she adorned herself and looked out at him from the window and said to him, "Come, in peace, Zimri, the murderer of his master" (2 Kgs. 9:31). This apology condemned her guilty and Jehu killed her too, threw her down and cast her to the dogs (2 Kgs. 9:33-36).

28. If it is the case of him being chosen from the womb of his mother like Jacob (Gen. 25:23), let them tell us; or if he was sanctified from the womb like Jeremiah (Jer. 1:5); or If he was assigned to the kingdom and was called son of God like Solomon (2 Sam. 12:25); or if he was chosen before his conception like Josiah (1 Kgs. 13:2); or if he has built the temple like Cyrus (Ezra 1:2) Be instructed, o man, that Aaron did not glorify himself to become a high priest (Heb. 5:5), and also in the case of Moses, when his Lord wished to make him a god to Pharaoh (Ex. 7:1), and head over the sons of his people, he refused many times until He sent him to Egypt after much affliction and He performed wonders and signs by means of him.

29. Or we should look at the high stature as that of Saul (2 Sam. 10:23-24)? Or on the pleasing appearance as that of Eliab (1 Sam. 16:7) or on the perfect beauty as that of Absalom (2 Sam. 14:25)? The Lord has no pleasure in appearance, nor in the haughty and the proud. Samuel said, "The Lord tests the heart, but man sees with his eyes" (1 Sam. 16:7). The Apostle said, "God has chosen the foolish ones of the world to put the wise to shame by means of them. He has chosen the weak ones to put the mighty to shame by means of them. He has chosen those of low origin, insignificant, the despised and those who are nothing in order to belittle those who are something, so that no flesh should boast before God, and you are from him" (1 Cor. 1:27-30). Jeremiah also has said, "Let not the mighty glory in his might, the rich on his riches and the hero on his heroism, but he who glories, let him glory in the Lord" (Jer. 9:23-24; 1 Cor. 1:31).

For all people are the creation of God. There is no slave, free, rich and poor before him, but all who serve before Him are equal to Him (Gal. 3:28). If people boast of the grandiloquence and with especial knowledge, they cannot gain victory by means of these, for it is written as follows, "He does not answer to a multitude of words; also a talkative man is not justified by his utterances" (Job 11:2). Again it is written, "He removes the discourse from the trustworthy ones and takes away the discernment of the elders" (Job 12:20) - along with much more that is written.

30. But you, brethren, run in tranquillity, toil in peace, suppress the evil, remove enmity, make peace (with) the rebellious, because truth is not vanquished by iniquity. Justice is not conquered by wickedness and peace is not silenced by strife; and truth is not deceived by falsehood. The upright does not concur with the unrighteous, nor the just with the criminal, nor the good with the bad, nor

the sweet with the bitter, nor darkness with light, nor brightness with gloom, nor the tasteless with the salted, nor old leaven with a new lump, nor fire with water, nor sons of peace with those who cause trouble, nor believers with mockers, nor crowned heads with prisoners, nor sons of the right with the sons of the left, nor sons of the kingdom with the sons of Gehenna, nor those who fear God with those who throw his flock into confusion, nor, too, the Church of the Holy One with the doctrines of the Evil One.

Wickedness will not be concealed, nor will falsehood be hidden. For he who wishes to run and toil in tranquillity and in peace, receive the blessedness which our Saviour has given: "Blessed are the peacemakers, for they shall be called sons of God" (Mt. 5:9). Who will not desire (then) to become son of the Father who is in heaven and brother to king Christ?

31. But see, brethren, how worthy of good remembrance are those who with tranquillity and with peace work for the people. What did our Saviour owe to death? What he had borrowed from Sheol? For when he lived, he died for the rebellious ones and reconciled them with his Father. He entered into Sheol and brought out its prisoners, he fought with the Evil One and conquered him; he trampled him and broke his foothold and spoiled his possessions. He broke his doors and shattered his bars. He took his thorns and placed them on his head. He sealed our souls with his own blood. He set free the captives from the closed pit. He broke down the hedge and the point of the sword. He took the curse and nailed it to his cross (Col. 2:14).

He gathered the dispersed and pacified the rebellious. He filled the hungry and gave drink to the

thirsty. He opened the (eyes of) the blind and healed the sick. He made the crooked to stand erect and made the lame to walk. He carried our pains, healed our wounds and he gave relief to our sickness. He brought near our distance (Eph. 2:13), gathered up our scattered state and made us the sons of his fold.²⁰ He had made us rich by means of his poverty (2 Cor. 8:9), and He has made us whole by means of his infirmity (Isa. 53:5). He healed us by means of his crucifixion and revived us by means of his affliction. "Because he endured all these things for us, his Father has given him a name which is more excellent than all (other) names, for at the name of Jesus every knee shall bend, not only on the earth but also in heaven; and when they bow down and worship, they shall say that Jesus Christ is the Lord, to the glory of God, his Father" (Phil. 2:9-11). He will become Judge and Lord over the dead and the living as he had said in his Gospel, "For the Father will not judge anyone, but he will give all judgement to his son" (Jn. 5:22). For this is the wage for the toil of our Saviour: a great and excellent name in return for his having pacified the rebellious world. Those who are made partakers with him and bring about tranquillity and peace become brothers to him and sons of God; and they will inherit the kingdom (Mt. 5:9). They serve and are served by the watchers of heaven, who are not jealous, nor envious, nor weary, nor sleeping. They rejoice over the sinners who repent of sins (Lk. 15:10).

32. Beloved, it is not sufficient to learn to read the Books of God; but also do (them). The matter seems to us as follows, "As long as a person remains under rebuke and in contention neither his prayer will be accepted, nor will his petition be heard, nor his offering be lifted up

20 He is not using *dayrā* in the present sense of monastery but he means that the Christians are 'the sons of his fold'.

from the earth, and his alms giving will not be for the forgiveness of sins. As long as there is no tranquillity and peace, the door is opened to the Evil One, rebuke and correction: there is no judgement and investigation. Wheat is sifted out, the weeds mixed (Mt. 13:24-30); thorns sprang up, troublesome ones multiplied; mocking gains strength, mockers increase. There is no admonition, no correction and no discernment. Salt has lost its flavour (Mt. 5:13), eye is darkened, the body obscured (and) business is removed. There is no peace to the one who goes in and out. Strife gives birth to these fruits. For, now the brilliant ones will be known, the diligent ones will be marked out and all the valiant ones will be proved. Those who run in peace, toil in tranquillity have a wage and much reward. "They are those who stand in the gap and repair the fence" (Ezek. 22:30); they devote themselves for work for the sake of their people. They are signed in good remembrance with the brilliant and diligent labourers.

33. Beloved, in each generation and, at various times, as was pleasing to our Good Creator, He has made the small great and treated the proud with contempt; He has raised the humble and humbled the proud; He has made the rich poor and exalted the poor; He has brought low the mighty and strengthened the weak; He has overthrown the strong and strengthened the insignificant (1 Sam. 2:4).

He raised Seth, the younger, in the place of Cain, the first-born; Noah in the place of Adam (as) the father of the second world. Isaac in the place of Ishmael, Jacob in the place of Esau, Joseph in the place of Reuben, Ephraim in the place of Manasseh, Eleazar and Ithamar in the place of Nadab and Abihu, Joshua and Caleb in the place of the ten spies, their comrades, Samuel in the place of Eli,

David in the place of Saul, Solomon in the place of Adonija, Jeroboam in the place of Rehoboam, Jehu in the place of Ahab, Mordechai in the place of Haman, Daniel and his brothers in the place of the wisemen of Babylon, and the Peoples in the place of the People.

In the same manner He also (raised) women. He raised Sarah in the place of Hagar, the mother of the first-born, Rachel in the place of Leah, Hannah in the place of Pannah, Esther in the place of Vashti. Prophecy and judgement also were handed over to women every now and then, when it pleased (Him) to raise the humble: the prophetess Miriam, the prophetess Hannah, the prophetess Hulda, the prophetess Elizabeth and the prophetess Mary, the mother of the Great Prophet. Deborah, the prophetess judged Israel in the days of Barak, the son of Abinoam, the king. No one blames the will of our Good God, because no one (can) pry into His judgements and His ways are inscrutable. His judgements are infinite and His mind is immense (Rom. 11:33).

34. For the works of God are great and His thoughts are deep and amazing. He suspended the heaven without the pillars and made firm the earth without the columns. He collected the water in the cisterns. He shut up the winds and the hurricanes in the store houses of His will. He stretched out the firmament in between as a (means of) separation between water and water. He separated the dry land from the sea. He fixed the luminaries in the firmament. He lifted up the mountains on the earth. He separated the day from the night, light from darkness and summer from winter. He bound the sea (with) a boundary of sand (Jer. 5:22), confined the seas in the ocean, so that the waves, when stirred up, would not cross the boundary.

He caused the sun to proceed without the feet and the moon move (its) changes. The clouds run without wings. The wind blows without wings. The water moves without a soul. The earth hangs above the water. The water is collected in the foundations. The wind is invisible. The air cannot be felt. The heaven has no form. The clouds (cannot) be known. The animals of the sea are mighty and the dragons in it are amazing. The wings of the mind are stretched out and the wings of the thought are spread out, and the senses of the understanding search closely. The eyes of the conscience are intent and the ears of hearing fly to see and to know the investigation. But they do not reach any of the limits.

35. Who has perceived the place of knowledge? Who has understood the roots of wisdom? Who has attained the place of intelligence? It is hidden from all the living ones and from the thoughts of all flesh. It is not bought for gold by any stupid person. Its treasury is opened and available (lit. allowed) to those who ask. Its light is superior to sun and its brightness is more excellent and glorious than moon. The inner chambers of the mind grope for it. The senses of thought acquire it. The fullness of the mind inherits it. The person whose heart's door is open will find it. He who unfolds the wings of his sense will inherit it. It dwells in the diligent man. It is planted in the heart of the wise. Its nerves are strengthened by means of its sources. A person acquires with it a hidden treasure.

It causes his thought to fly to all heights. His reflections are brought down to all the depths. It forms in his heart amazing things. The eyes of his senses cross the seas. All created things are enclosed in his thought. His inclination is wide (open) to receive. He is the great temple of his maker. The King of the height enters and

dwells in him, raises his mind to the height and causes his thought to fly to His sanctuary and shows it a treasury of many colours. His mind wanders about at the sight and his heart is captivated by all his senses. It shows to him what he has not known.

He gazes at and examines at that place. His mind wonders at all that he sees. All the watchers make haste at His ministry and the seraphs sanctify His magnificence. They fly with their swift wings and their garments are white and adorned. They cover their faces from His brightness. They run more swiftly than the wind. The throne of the kingdom is put in there and the judge equips himself (for) the tribunal. The thrones are set right out for the righteous who shall judge the wicked on the day of judgement (Mt. 19:28). When the wise sees in his mind the place whose treasures are many, then his thought is raised up and his heart conceives and gives birth to all sorts of good things. He cares for everything which has been commanded (of him). His form and appearance are on the earth, but the senses of his mind are above and below. His thought is swifter than the sun. Its rays fly (faster) than the wind, like a swift wing in every direction.

The wise is firm in his thought. In his sight he is feeble and insignificant. He is pouring out and full with a mighty treasure. At night the darkness is illumined, and He sends His mind in all directions. His mind apprehends all the foundations and brings him a treasure of knowledge. What his ears did not hear, he sees and what his eyes did not see, he perceives. His thought passes through all seas and he does not consider the strong waves. His thought (travels) without a ship and a sailor. Great and excellent is the treasure of His business. When He gives from His own, He is not diminished and the poor become rich by His treasure. There is no limit

to His mind which compactly resides in his bosom. Who can take recount to you the treasures of the place, where the King dwells and is ministered? His incomes and expenses are many, like those of a king who has no lack of anything.

36. Now hear, beloved, what we call to mind to ourselves and also you, how all the creatures of God do His will and do not disobey His commandment. Each one of them performs swiftly His will as it is commanded to him. But human beings disobey from time to time and do not do His will; they neither see, nor hear and they do not understand (Jer. 5:21). Then the Holy One reproached the children of Israel by means of Jeremiah, saying to them, "Do you not revere me, says the Lord, and will you not tremble at my presence? I have placed the sand (as) the boundary of the sea (as) a perpetual ordinance, that it will not go beyond it. It struggles, yet it cannot; its waves are lifted up, yet they do not pass over it. The heart has become rebellious and contentious for this people. They have not wished to obey my commandments" (Jer. 5:22-23).

See now the amazing wonders; the sea is bound in by the sand, the waves are confined by means of a command, all kinds of storms are restrained by a word. They are exalted and raised up to heaven, but they are punished and come to rest (in) the deep abyss. They will not go beyond the boundary that is commanded to them. If someone should say that they are bound in their nature, let him understand from what (happened) in the days of Noah. When He brought the anger by the waters of the flood, He removed the instruction from the abyss and took away the command of the fixed sand. The water burst forth and it went beyond the boundary and the fountains of heaven were opened (Gen. 7:11). The

firmament was pierced through, the boundary between water and water, and judgement was performed against the wicked. For the firmament is placed as the boundary between the water which is above the firmament and the water beneath, as it is written, "God made the firmament in the middle of waters so that it would separate between water and water (Gen. 1:6-7). He fixed luminaries in it and called it heaven. He collected the waters from the face of the dryland to a single place. He called the gathering of waters 'sea' and called the dryland 'earth' (Gen. 1:9-10).

When He had executed the judgement against the wicked, and the corrupt generation (who) violated the commandment, perished, then the lower water returned to the depth. The sand rose to obey the commandment. The fountains of heaven were restrained (Gen. 8:2). The upper water preserved the firmament by a commandment. The world remained between the water which is above the firmament and the water which is below the earth, along with much water which is confined in the clouds: all of it is contained and positioned by the foundation of His will. Not only did the waters perform His will but also all His creatures always swiftly perform His commandment; water in the days of Noah, water, fire, darkness, the swarm of vermin and insects, locusts, hail and all the plagues in Egypt by means of Moses.

Sun, moon and hail stones were obedient to the command of Joshua, son of Nun, when he had said, "Sun, stand still over Gibeon: and moon in the valley of Ajalon" (Jos. 10:12). And why did the sun stand still over Gibeon, if not because the Gibeonites took refuge in the God of Israel and the Amorite kings went to war against them till Joshua destroyed them, when the sun stood still and the moon remained (where it was).

The stars of heaven did His command, "They fought from their places and they carried out battle with Sisera" and Midian in the days of Deborah and Barak, the son of Abinoam (Jud. 5:20). Carnivorous animal also did His will. A bear tore up the youths, the offshoot of the wicked, but the lions kept Daniel on account of the command (2 Kgs. 2:24; Dan. 6:23).

Again the fish in the sea carried out His will when he commanded it and it swallowed up Jonah; and when he told it, it delivered him to the dry land (Jon. 2:10).

Again a worm carried out His will in the tender-shoot of a gourd which sheltered Jonah, when he commanded it and it smote it (lit. lopped) and a sultry wind dried it up by a command (Jon. 4:6-8).

Again the flying ravens of wing carried out His will and they nourished Elijah in the valley of Cherith (1 Kgs. 17:6).

Again many fishes carried out His will when they were caught in a wonderful way by the apostles of our Saviour (Jn. 21:6-8).

And another fish offered the head tax for our Saviour and (for) Simon his disciple (Mt. 17:27).

Heaven, earth and all creatures carry out His will at all times and not one of them has opposed His will.

37. But the transgression of the law is found with Adam. From the first day and also until eternity he is transgressing the law. What the cause of bitterness, my beloved, is greater than this? For the instigation of disorder and controversy people in our nation have gone out, insolent, evil, zealous, scornful, abusive and uttering curses; jealous and envious ones; agitators and those who love covetousness, those who rejoice in break down, and those who delight in fault, those who hate truth, and those

who expel justice, plunderers, oppressors, treacherous ones, and those who treat their comrades with contempt; those who remain in fraud and hide themselves in wickedness. They mock at the good, amass properties, insult the just and love strife; they throw into confusion the peaceful ones and they entice conflict. They conceive injustice and give birth falsehood. They break promises and repulse correction. They are full of anger and have stubborn minds.

They establish their will and hate the poor; they are proud and haughty; they plunder and oppress; they act ingratiatingly and pick up (fine) words; they are greedy and unclean, they entice to destruction; they become drunken and are gluttons; they are crafty and speak falsely; they hide envy and love evil rewards; they bring forth envy and stir up strife. They are full of deceit and empty of kindness. They lend money and accept interest. They are wicked workers and lazy hired servants. They eat in the name of our Lord, and they are honoured in his name and they call on his name, but they are empty of his words.

These are the dishonest labourers who bind up the money and there is no profit for them.

These are the evil servants, who suffocate the fellow servants (Mt. 18:28).

These are the weeds among the wheat (Mt. 13:24-30).

These are the darkness in the light, the deceitful prophets and the false Christs.

These are the sons of the left and heirs of darkness (Mt. 25:41) and they ask water from the just (Lk. 16:24).

These are the thorns in the vineyard; buildings built on the sand which will fall down (Mt. 7:26-27).

These are those (who) turn back from battle, for "Their God is their belly and their glory is their shame" (Phil. 3:19).

These are the whitewashed wall, (Act. 23:3) the power of the Evil One and the child of Satan.

These are the accursed snakes; "the dumb dogs, who cannot bark" (Isa 56:10).

These are those who justify themselves, they are the wise for the evil, for there is no intelligence in them.

These are those who sow strife, who rejoice over division and exult in faults.

These are those who slumber at good works and are vigilant for wicked works, and they bring forth conflict.

These are those who love themselves, the fattened enemies and adversaries of Christ.

These are the old leaven (1 Cor. 5:7), the worn-out wineskins (Mt. 9:17), the rent garments.

These are the grain of seed which is among the thorns (Mt. 13:7; Mk. 4:7; Lk. 8:7); the stony (ground) for the seed and the sand for the building (Mt. 13:5-7).

These are those who forfeit the kingdom, the dust for the snake, the lamp under a bushel (Mt. 5:15).

These are the tasteless salt which is to be thrown outside and it serves no more for use (Mt. 5:13).

These are those who are weaned away from good things, they are the false money and the broken vessels.

These are the vineyard which is desolate (Isa. 5:1-7), vine which is bitter and the plantation of Gomorrah (Deut. 32:32).

These are the "rejected money which the Lord has rejected" (Jer. 6:30) and he called them unclean.

(These are) the perverse love, the foolish virgins (Mt.25:1-13) (and) the 'slumbering guards' (Mt. 13:34).

These are those who justify the guilty and convict the innocent, the sons of discord.

These are those who hate rebuke and terrify (with) words. They eat the bread with chattering.

These are those who gird themselves up with eloquence; they whisper secretly (and) beat secretly.

These are those who are foolish (in) words. They look to "Give me", they sow discord among brothers.

These are the deceitful tongues; the heart which devises injustice and knavery.

These are those whose words are sweet but more bitter than wormwood, and they are the points of arrows.

These are the athletes defeated, sailors who sink (their ship), hunters of destruction.

These are the dishonest watchmen who look for ruin and stir up wars (Ezek. 33:6).

These are the ambassadors of sedition, sowers of scandal and the provokers (of) kingdoms.

These are the medicine of death, venom (lit. bitterness) of a snake and the poisonous tooth of the viper (Deut. 32:33).

These are the enemies of the cross (Phil. 3:18), the scandal of the cross and the haters of Christ.

These are the sons who generate strife.

These are the fruits of division.

38. Our beloved sons of peace, disciples of Christ,
You are the light of the world (Mt.5:14), the salt of the earth (Mt. 5:13) and the eye of the body (Mt.6:22).
You are the sons of the bridal chamber (Mt. 9:15), the good seed (Mt.13:24), the building on the rock (Mt.7:24).
You are the wise builders, who dig the foundation and uncover the rottenness.
You are the diligent farmers, filling the storehouses and gathering the produce.
You are the wise merchants who receive the money and show a profit (Mt.25:27).
You are the hired workmen who receive the wages and ask for more (Mt. 20:11-12).
You are the holders of the keys, faithful ambassadors and the blowers of the horns.
You are the stewards (and) the caretakers, the new wineskins (Mk. 2:22) and robes of glory (Mt. 9:16-17).
You are the apostles, the betrothers, the adorned bride and the light in the darkness.
You are the sons of peace, brothers of Christ and the temple of the spirit.
You are the runners in the struggle, those who weary themselves in the stadium and the winners of the crowns (1 Cor. 9:24).
You are the vines in the vineyard, and the seed of good wheat giving a hundredfold fruits (Lk.8:8).
You are those who light the lamps for those who enter by the narrow gate of the kingdom (Mt.7:13-14).

You are the sons of the right, who travel by the straight and narrow way.

You are those who are saved by the cross, bought by the blood and body of Christ.

You are the ambassadors of Christ (2 Cor. 5:20), true heralds, who bring forth (children) by water.

You are the sweet savour, your fragrance is sent forth in all places (2 Cor. 2:15).

You are the new creation in which there is no old leaven (1 Cor. 5:7-8). You are those invited by the Bridegroom, clothed in robes fit for the feast (Mt. 22:11).

You are those who bear the yoke (Mt. 11:29-30) sit in silence, the prisoners of the Church.

You are the offspring of the Church, those who bring up her sons and the gatherers of the flock.

39. You are the brilliant shepherds who lead their flocks into good pastures; and our Saviour Jesus is the Chief Shepherd, the light in the darkness, the lamp on the lamp-stand who has enlightened the world and absolved their sins (Mt. 5:5). For he is the good pearl and we are the merchants who have sold our possessions and bought it (Mt. 13:45-46).

He is the treasure in the field, and we rejoice in him, when we have found him and acquired him (Mt.13:44).

He is the fountain of life indeed and we who were thirsty have drunk from it (Ps. 36:9; Jn. 7:37-38).

He is the table which is full of fat and plenty; and we who were hungry have eaten and were glad (Ps. 23:5).

He is the gate of the kingdom (Jn. 10:7), which is opened before all who enter (Mt. 7:14).

He is "the wine which makes glad" (Ps. 104:15), mourners drink from it and their griefs are forgotten.

He is the garment and the robe of glory which all the victorious ones put on.

He is the vineyard of truth and his Father is the vine-dresser; and we are the vines which are planted in his midst.

He is the tower on which many build. Let us count its costs, that we may build and finish it (Lk. 14:28-30).

He is the Bridegroom, the apostles are the betrothers, and we are the bride (Jn. 3:29), let us prepare the marriage gift.

He is the ladder which leads up to the height (Gen. 28:12); let us toil and struggle to ascend by it to his Father.

He is the narrow and straight way, let us travel in his footsteps, so that we may arrive at the haven.

He is the priest, the holy minister; let us toil to become the sons of his fold.

He is the king of noble birth who went to receive the kingship (Lk. 19:14); let us honour his feebleness so that he may make us to partake in his greatness.

He is the herald and the Apostle of the Most High; let us listen his words, to become sharers in his mystery.

He is the grain of seed bringing forth much fruit, which though small, was sown and became a mighty tree (Mt. 13:31-32).

He is the first-born son, child of Mary (Lk. 2:7); let us accept his feebleness so that we may rejoice in his greatness.

He is the one who suffered, revived, and ascended to the height. Let us believe in him firmly, that we may accept his coming.

He is the judge over the dead and of the living, who sits on the throne and judges the tribes (Lk. 22:30).

He is the one who causes people to inherit the kingdom or sends away to torment. So he will neither consider the face (of a person) nor will he accept a bribe.

Therefore let us give thanks to the Father by means of him. Let us worship his Sender by means of him. Let us render holy to the one who sent him by means of him, who was well pleased with us and has chosen us in him and made us glad in him and called us in him. He has reconciled our smallness with his greatness. For we have nothing with which to repay these mercies apart from thanks and worship, and that we love one another. Let us toil by means of these fruits which will lead us to life which is for ever.

40. It is fitting for us, our beloved, that we should turn towards God and offer before him repentance of heart; and we should not participate in the hardness of Pharaoh and in the folly of Rehoboam, and we should keep away from strife and divisions, which carry out the will of Satan. For he ships into people as he enters and makes their lives superfluous. He allures them with his many desires. He enters into the sons of Adam by desires of various sorts. He laid them bare like empty vessels, just as he began with their first father, before he was aware of a single one of his desires so as to flee from it. For many are the skills of the deceitful one.

Out of the desire for food he brought Adam out from Paradise.

Out of the desire of murder he separated Abel from his brother Cain.

Out to the desire of mocking Ham became a servant of servants for both of his brothers (Gen. 9:25).

Out of the desire of covetousness, he rejected Esau from blessings and the right of the first-born (Gen. 25:29-34).

Out of the desire of licentiousness, Shechem, the son of Hamor, and his whole people fell by the sword (Gen. 34:1-25).

Out of the desire of hatred and jealousy the sons of Jacob sold Joseph their brother to the Arabians (Gen. 37:25-28).

Out of the desire of immodesty the wife of his master allured Joseph, but he escaped from her domination (Gen. 39:7-12).

Out of the desire of lasciviousness the Sodomites perished, who fall suddenly on the fire, (and) were consumed and burned up in the furnace (Gen. 19:1-25).

Out of the desire of fury, Pharaoh, the king of Egypt, sank in the sea with his army (Ex. 14:27-28).

Out of the desire of the smell (of the food) of the land of Egypt, the children of Jacob perished in an arid wilderness (Num. 11:4-6).

Out of the desire of cupidity for possessions, the sons of Reuben, Gad and Manasseh were held back and they did not enter into the land of promise with their brothers (Num. 32:33).

Out of the desire of avarice and drunkenness, Nadab and Abihu were burned up before the tabernacle (Lev. 10:1-5).

Out of the desire of cupidity and theft the Lord troubled Achar by the hands of Joshua (Jos. 7:24-26).

Out of the desire of lasciviousness of Zimri, the son of Salu, twenty-four thousand fell from Israel in a single moment (Num. 25:6-9).

On account of provocation and wickedness, Abimelek, the son of Gideon killed seventy of his brothers (Jud. 9:5).

Out of desire for Delilah, a harlot woman, Samson was brought low from his strength and his Nazirite ship departed from him (Jud. 16:4, 21).

Out of the desire of uncleanness of the men of Gibeah, sixty-five thousand fell from Israel and Benjamin by the sword (Jud. 19:11-20; 20:48).

Out of the desire of covetousness the children of Eli were rejected and were rejected from the priesthood of the Holy One (1 Sam. 2:12-17).

Out of the desire of mercy and compassion of Saul towards Amalek, He (God) tore asunder his kingdom (1 Sam. 15:23).

Out of the desire for Tamar, the sister of Absalom, Amnon the first-born of David was killed (2 Sam. 13:1-29).

Out of the desire of pride, Adonijah, the son of Haggith, did not prosper in the kingdom of the house of David (1 Kgs. 2:13-25).

Out of the desire (for) many women the heart of Solomon turned away from his God (1 Kgs. 11:4).

Out of the desire of the foolishness of Rehoboam, the Lord divided and tore asunder his kingdom (1 Kgs. 12:6-19).

Out of the desire of the instigation of Jeroboam, the son of Nabat, there fell from Israel by means of Abijah, the

son of Rehoboam, five hundred thousand in a single day (2 Chr. 13:13-18).

Out of the desire for the vineyard of Naboth, which Ahab desired, he went up and fell in the battle of Ramath-gilead (1 Kgs. 21:22-24).

Out of the desire for the money of Naaman, which Gehazi took, he and his seed put on leprosy for ever (2 Kgs. 5:20-27).

Out of the desire of his treasure, Hezekiah boasted, and his possessions along with his sons were taken away to Babylon (2 Chr. 32:25; 2 Kgs. 20:12-19).

Out of the desire of blasphemy, Sennacherib and his army fell by the sword of the Exalted One (2 Kgs. 19:35-37).

Out of the desire of his heart, Nebuchadnezzar was driven away from the people (to be) with the wild animals (Dan. 5:21).

Out of the desire to give away (their) possessions, Haman wished to destroy the seed of the Jews.

Out of the desire of the covenant of the wicked, the Chaldeans slandered Daniel.

Out of the desire for theft, Judas became the betrayer of Christ, the King.

Out of the desire for rebelliousness of Israel, they rejected Christ and refused his kingdom.

41. There are many things like these to be written. The snares of the deceitful one are set out in various ways. He spread out his net like a clever fisherman. He captures, leads and takes into destruction according to his desire. His delights are sweet. He does not take away with force but with allurement. He appears sweet when he is more bitter than wormwood. When a person who is angry with his comrade is pacified, then he laments

and weeps that (the person) escaped from his domination. He is saddened at peace but he loves disturbance. He casts his baits for the prey by various means. He hides his snares like a skilful (and) clever hunter. He casts out and gathers to himself all the sons of his fold. His roads are broad and his pathways are large (Mt. 7:13). All the sons of disturbance travel towards him. The wise see him and fly away from him; they will not carry out his will, knowing that he is the deceitful one. The wise see his hidden snares; his spread out net is manifested before them. They do not believe in his allurements. They escape from his foods, (for) all are bitter.

42. By these things which we write to you, beloved, we remind ourselves also. It is not that you need learn from us; but (we do so) as advisors and helpers, as it is written, "A brother who is helped by his brother is like a city with its fortification" (Prov. 18:19). The Apostle has said, "We are helpers of your joy" (2 Cor. 1:24). Again he said, "They became helpers to us with the kingdom of God" (Col. 4:11). Further it is written in another letter, "Is it not so, that there is not even a single wise man among you who can put things straight between brothers" (1 Cor. 6:5). For with the wise and those who fear God, even when the word comes out from the ignorant, the wise and the helpers receive it and they are not ashamed. Moses a man who was a prophet, the chief head of the whole people of Israel, received good advice from Jethro, the priest of Midian. The name Jethro was written down in the Holy Book (Ex. 18:13-26) and his advice remained in Israel for ever.

But if a person dispute with our this advice and does not run after peace (then) he should understand that such things have happened from the beginning. In every

generation foolish people who did not hear good advice have been found, and they were in a bad way at the end. When Adam sinned, his Lord called him to repent, but he did not accept (it) and he took refuge in the pretext that, "Eve led me astray" (Gen.. 3:12). He did not regret and did not repent. When Cain killed his brother, He (God) spoke with him so that he might feel regret and repent, but he took refuge in a false pretext that, "He has not been seen by me" (Gen. 4:9).

He tried the Sodomites by means of his angels in case they might repent (Gen. 19:1). But they remained in their boldness and perished. They were consumed and burned up in fire and sulphur. The chiefs advised king Pharaoh that, "Egypt is destroyed by means of your strife" (Ex. 10:7), but he did not hear the advice of his wise men. The elders advised Rehoboam, that he should govern the kingdom with his father (1 Kgs. 12:6-9). But he rejected the wise and was advised by the young men. His kingdom was divided and he was put to shame. But you, our brothers, are wise, taught by God. We should not feel ashamed or blush to seek peace and to move forward in tranquillity.

43. For jealousy and strife have stirred up the kingdoms. It has destroyed cities, caused the people to disappear, overthrown fortified places, brought much slaughter. The sword has multiplied by means of it. Grudge and strife have separated brothers from their beloved ones. They have driven them from city to city, and made them strangers and chased out from their countries. While alive and walking on the earth, they are considered by the members of their family as dead. Jealousy has separated women from their men. Sons have risen up against their fathers. It has divided friends against their friends. It has made enemies of those who

were dear to those who honoured them. It has stirred up and thrown a man against his neighbour. It has divided two against three (and three) against two. One kills another by means of his tongue and destroys him without mercy by means of his mouth.

Jealousy brings forth groans among people every day. Evil thoughts are well rooted among those who love strife. Old leaven is fermented and grows old in their midst. It conceives wicked actions and gives birth to bitter fruits. It causes the sleep to fly away in the long night; a dear friend is changed with the result that he treats his friend shamefully. If a good thought should occur and fall into his heart, the Evil One expels and drives it out from his heart. He plants his roots in the inner chambers of his mind and fixes his nails in the thoughts of his heart. He gathers and brings upon him many thoughts. They enter and take possession of his inner mind. The offshoot of the Evil One creeps in and is sown in him. The discourses of the wise are strange to him.. The good seed is choked in his inner self, just as the wheat was choked by thorns (Mt. 13:7). Fair fruits become deficient from his mind and the (Evil One) uproots and casts away from his heart the good seed.

The Evil One appoints his guards at the doors of his thought. They trouble his mind with many flatteries. They enter in him gently as water and irrigate him. His heart is like solid rock, which, when the good seed falls on it, hastily snatches it, but its tendrils dry up and do not produce fruits (Mt. 13:5). Someone stands and prays according to the custom of each day, he begins, completes and seals his prayer, but his heart is not conscious of what his lips have brought forth. His mouth practises the customary learning but his heart is empty of good things. He removes from his mind the teaching of the spirit. His

mind forgets what he had learned yesterday. The moment his mind remembers, he groans over each matter. The Evil One encourages him and fills his heart. The thought of treachery is fixed in him. His heart overflows as in a sea of deep waters. His heart is gloomy, his mind is dark and his understanding is blind. He gropes around and stumbles. The Evil One takes him by the hand, rushes him along and leads him in his ways astray, where there is no way. He weakens (and) banishes from him any beautiful thoughts, and insinuates to him his own thoughts (in the form of) wicked actions. He exhorts him, "Do not listen to persuasion, do not impose on yourself humility so as to make reconciliation".

The Evil One laugh at him when he allures him for he has acquired him as a slave who does his will. He does not perceive that he has been bought for nothing: it did not seem to him that his mind is blind. (The Evil One) devises and allures him with all sorts of skills. He casts crumbs to him as to a bird. An inexperienced baby, winged bird, rejoices in its heart, when it sees the crumbs hidden in the mouth of the snare, it comes near to snatch them in its inexperience, but the trap shuts suddenly upon it and it (tries to) escape (but) is captured. The skilful hunter rejoices at his lot, that his labour was not empty.

So also is the man, who loves strife and jealousy. The Evil One inspires (and) fills him with his bitter fruits. He seduces and allures him as a bird and throws to him crumbs, and the trap shuts suddenly upon him. When he has caught him with the sweetness of his flatteries, he teaches him arguments, which he has never heard; judgement is taught and he is oppressed by words. He comprehends in his mind harmful convictions. The good things which he has happened to learn he forgets and they vanish from his heart. What belongs to (the Evil

One) is kept inside him as a hidden treasure. Evil fibres are set firm in his mind. Only with difficulty and with great toil will his claws be extracted like those of a lion with its prey. But the Wise Doctor with many medicines (can) extract his claws from his heart.

As the days grow longer, when there are evil thoughts in a person, his heart gives birth to evil fruits and his tongue brings up troublesome argument. The longing (preferred by) the Evil One is sweet and entices his mind; but its end is more bitter than the bitterness of a serpent. And (for) every one who holds a grudge in his heart, there is no other medicine for his healing, but peace. A person should submit himself to his brother and shall suffer wrong from his friend. As long as the fruits of peace are near, the thoughts of jealousy will pass away, and they will not be remembered or go up into the heart.

44. Beloved, our own sins are sufficient for us. Let not many people be crippled through our offences. For a brother meets with his friend, he looks down and refuses to greet him. But if he happens to meet with an unjust pagan, he is the first to salute him. Oh blindness, that darkens the mind! Oh slumber, the sleep of death! What an excuse shall we have for ourselves? For if a man, wicked, impious, but rich meet us we bow ourselves and greet him (with peace), the Evil One deprives us of the peace of our brothers and our friends by means of his envy. Our Lord has commanded, "Love one another" (Jn. 15:12). The blessed Apostle admonished about love (1 Cor. 13). Moses, the foundation of the prophets, said, "You shall not hate your brother in your heart, so that you do not sin" (Lev. 19:17). But some from among us hate in the heart and talk idly with (their) lips.

Our Lord has opened before us his great treasury, which is filled with all sorts of good things. In it is love, in it is peace, in it is kindness, in it is healing, in it is purity, and in it are all kinds of good things, fair and excellent. He has given authority to his stewards over all his treasury. Further he has also given into the hand of his stewards chains, prisons and prisoners. He has given them authority to bind and to loose. But the stewards have abandoned love, peace, compassion and the whole treasure in its totality. They have chosen to take up the chains and bonds, they have become prison-governors, gaolers and executioners instead of stewards of the treasure of all kinds of good things. He who enters will be bound and he who goes out will be imprisoned.

(If) someone has sinned and offended God, and curries favour with the stewards of the prisons, then they release him from his chains saying to him, "God is merciful and forgives sinners; come in, come for the prayer". To the one who offends them, even if in an insignificant matter, they say to him, "You are bound and excommunicated from heaven and from earth. Woe also to him who speaks with him".

We are of the opinion, brothers, that when the King sees that his stewards have violated the law and changed the commandment which he has given to them and established their own will, he will bind them with the chains which they so love, and will require the blood of his servants at their hands, and will deprive them of his treasure which they have not loved. Our Lord has taught, "If your brother has done you wrong, rebuke him between yourself and him. If he repents, forgive him. If he will not hear you, take one or two, so that in the sight of two or three witnesses every word may be established. And if he will not listen to them, tell the congregation; and if

he will not listen to the congregation, then let him be regarded by you as a heathen and a tax collector, for he has not accepted any instruction" (Mt. 18:15-17).

We do not find fault among ourselves, nor even in the sight of two or three, nor even before the congregation. There is neither judgement nor rebuke, but only bondage and excommunication. Again our Lord has said, If the wrongdoer has done wrong against you seventy times seven times, forgive him in a single day (Mt. 18:22; Lk. 17:3-4). Who is the man, whose wrong doings are thus multiplied, so that he did wrong four hundred and ninety times against his friend in a single day? Even though he should commit all these things, our Lord has commanded to forgive. However, we do not forgive a single transgression after four hundred and ninety days. We are dead in our sins since we hold on to resentment, quite apart from our other wrong doings.

45. Brethren, these brief words of tranquillity and peace we have written to you on account of this disturbance which happened among us at this time, so that we may be partakers of your peace, and (we have written) also to our brethren who are in various places, where this strife and division has reached. If someone does not accept these words of ours, we will not feel wronged or deprived, for also in the case of those at various times of whose teaching the world was not worthy, wicked people were found who stood against them, reviled them and argued against their words.

The gathering of the wicked reviled Moses and they rose up against him. Again his own brethren also looked at Jeremiah with an evil eye and cast him into a pit. When he rebuked the sons of his own people for their sins, they said against him, "This man is not seeking the welfare of

this people, but weakening the hands of the men (who) carry out the war" (Jer. 38:4). Also from Babylon (they) sent false prophets to the priests in Jerusalem (saying), "Prohibit Jeremiah from his prophecy" (Jer. 29:27). When he saw the indignation of those who did not receive his admonition, he said, "I said, I will not speak in the name of the Lord, nor I will make mention of his word. But it became in my mouth like a fire which burns and kindles in my bones. I sought to endure it, but I could not" (Jer. 20:9). Once his Lord also commanded Ezekiel, saying to him, "Behold they shall put chains upon you, and shall bind you with them. When they do thus to you, you shall be dumb and shall not be to them a reprover, for I will make your tongue cleave to your palate" (Ezek. 33:22). But on another occasion he said, My mouth is opened and will not be closed again. They also said to Amos, "You should not prophesy in the name of the Lord, and do not teach the house of Isaac" (Amos. 7:16). But he was not prohibited from his prophecy.

When Baruch, the son of Neriah, wrote down the holy words from the mouth of Jeremiah and when king Zedekiah heard them, he burned them up in the fire, because they contained admonition (Jer. 36:23). Jeremiah wrote (again) and added to them. But they did not receive the correction, or repent of their sins, and (thus) they received the punishment which is appropriate for transgressors of the law through the king of Babylon (Jer. 36:32). Again God spoke concerning all the prophets, "I have cut off my prophets, and I have slain them by the speech of my mouth" (Hos. 6:5). But the sons of Israel did not repent of their sins. The sons of his people are also called our Saviour a Samaritan. They named him Beelzebub, as if there was an evil spirit in him (Jn. 8:48; Mt. 10:25).

When Paul was teaching, they called him a braggart (Act. 17:18). Not only did they not receive the (prophets') words, but also they were tormenting them with blows and with scourges, even unto death. His people stood against Moses to stone him (Ex. 17:4). Ahab sent Micah to the prison (1 Kgs. 22:27). They cast Jeremiah in a pit of mire (Jer. 38:6) and they put Ezekiel in chains (Ezek. 3:25; 4:8). They seized and abused our Saviour, condemned (him) unjustly and hung (him) on the cross. Sometimes they tied up Paul, sometimes they stoned him, sometimes they led him down in a basket from the wall (Act. 9:25). They endured all these insults at the hands of the sons of their own people. They were not saddened in their suffering because their building was placed on a solid foundation. A few have rejected them, but many have accepted them, and have lived according to their words. Their good name remains for generations, for ever.

46. Our Lord is the Sower and we are the land which receives the seed. The sower filled his hand and cast it on his land; some fell among the thorns and some on the rock, and birds picked up some of it. But some of it which fell on the good and ploughed land, when it shoots up and grows up, it gives fruits a hundredfold, sixty and thirty. See then, only one fourth of the seed was preserved and gave fruits; one part fell among the suffocating thorns, and another part fell on the rock where the sun with its radiance dried it up, and one part the birds²¹ picked up, who are ravenous and wicked. And one part fell on the ploughed land that receives water and gave fruits.

47. Beloved, although we are sinners and weak, but we build on this foundation, and we have received some of the leaven from him. The seed of our Lord fell on our

21 Against the Gospel narrations of the parable of the Sower, he qualifies the bird as 'wicked' and 'ravenous'.

land and we have received money from the rich merchant (Lk. 19:12-13). His spirit is poured out on all flesh (Joel 3:1; Act. 2:17) and his grace is not held back from any one. If it happens that someone mocks at us and does not accept what we have written, he does not harm us whereas he is not helped. Our words offer profit to the hearers, because we have not written something to you outside of the law. Also we have not sent to you any stolen treasure, but from the seed and the substance of the Holy Scriptures.

False money wherever it goes, is not accepted. Old leaven is not kneaded with the good flour (1 Cor. 5:7). For worn-out wineskins will not accept the power of the wine (Mt. 9:17). A new strip of cloth, when it is stiched on a worn-out garment, it rends it. The vine which receives cultivation, gives fruits and not wild grapes. The heart which is hard as a stone dries up the seed. The building which is placed on sand, rain carries it away and it collapses as a result of the wind (Mt. 7:26-27). The salt that has lost its savour, serpent eats it (Mt. 5:13). "The fisherman throws the wretched fish out" (Mt. 13:48). For the weeds will be uprooted in their time (Mt. 13:40). The straw will be separated from the wheat at the end (Mt. 3:12). The slack workmen will be ashamed at the time of wages. The foolish virgins whose oil ran out, are unable to buy any when the bridegroom comes (Mt. 25:9-10). With the steward who beats his fellow servants, his master will come, and he will receive from him judgement (Mt. 24:49-51). With the bad servant who hides the money of his master, he who gave it to him will come and reckon the interest with him (Mt. 25:25-28). The doorkeeper who loves sleep will be deprived of life at the time of wakefulness (Mk. 13:55). While the battle is far off the wise king sends ambassadors and asks for peace (Lk. 14:32).

48. These small reminders we have written to you, beloved. If someone mocks and insults us, we do not blame him, for he has brought out the excess of his heart (Lk. 6:45), and he is travail with and gives birth to what his thought has conceived. Every one distributes from his treasures, produces it out and speaks. He who has no gold, what will he give to you from his treasure? A rich man who possesses all sorts of treasures brings forth from them (and) gives to the askers. A poor man takes out from his own, tin and lead, and it is mixed with false metal. Every tree puts forth its fruit at the time of summer. That which brings forth wild fruits will be rooted out from the vineyard and it is used for burning in the fire. The vine which gives good fruits, its Lord prunes and cultivates all the more (Jn. 15:2). The vine which brought forth wild fruits is from the plant of Sodom, whose grapes are bitter (Deut. 32:32).

"They neither gather grapes from thorns nor figs from thistles. For the good tree gives good fruits and the bad tree gives bad fruits. A good tree cannot give bad fruits, neither (can) a bad tree give good fruits. A good man brings out from the good treasures which are in his heart and speaks good things. A bad man brings out from the excess of his heart and speaks evil things, for from the abundance of the heart the lips speak" (Mt. 7:16-18; Lk. 6:44-45), as our Saviour taught and spoke. For every man brings out from what he has and displays from what he possesses. The man who is full of commotion thinks that there is no better treasure than his own. But when peace comes it causes strife to pass away, cancels commotion, and the Evil One is deprived of his treasure.

49. Brothers, the world is not in want of anything and it is full of all sorts (of people), good and bad, rich and poor, sweet and bitter, light and dark, righteous and

sinners, and just and wicked ones. In everything one side is against another, and in this world there is no perfection, because the one who separates will come and separate the straw and uproot the weeds (Mt. 3:12). But today the weeds are mixed with the wheat and the good are mixed with the bad; and the righteous are not separated from the sinners, nor the just from the unjust, or the foolish from the wise. But at that time, the Lord of the harvest will command and they will gather the wheat and root out the tares (Mt. 13:40-42). They will separate the righteous to life and the wicked will go to darkness. The wise (virgins) will enter with the bridegroom and the wicked ones will be excluded (Mt. 25:10-12). The money will be taken from the bad servants and the good servants will inherit their talents (Mt. 25:28-30). All who seek, will find what they have asked for. All who sow, will gather in his labour.

However we put our trust on you, brothers, that you will run after peace and you will remove commotion, strife, envy, jealousy and division, for every person does not see himself immediately when he stands wickedly: it is as if he cannot see his own face. For it appears to us thus, as we have understood at this time, that we should remind you of the former way of life; how good were the diligent and the perfect; how wicked were the foolish and those who multiplied commotion. You are sons of peace; love peace so that you may receive the reward from the Lord of peace; so that you may partake of the blessedness which our Saviour gave, when he called many 'blessed'. For he had said, "Blessed are the peace makers, for they shall be called sons of God" (Mt. 5:9).

50. The letter is written in the month Shebat of the six hundred and fifty-fifth year of the kingdom of Alexander, the son of Philip of Macedonia, and in the thirty-fifth year

of the Persian king Shapur. Let there be a good memorial to the one who laboured and wrote it, and also to the one who hears and is persuaded by the good counsels, and runs in peace, and does not stir up strife. For the sons of strife are called sons of Cain. The sons of peace are brothers of Christ, sons of the Father who is in heaven, who will inherit the kingdom.

The end of the Demonstration on Exhortation.

XV

THE DEMONSTRATION ON THE DISTINCTION BETWEEN FOODS

This is written against the Jews who boast of themselves that they make a distinction between foods (section 9). In section one he says foods make a man neither clean nor unclean. "Not what goes into the man defiles him, but what comes out of the man is that defiles him" (Mt. 15:11). The Jews will not eat the food prepared by the Gentiles. The Apostle Paul had also refuted the argument of those Jews who distinguished between foods by saying that "Food will not commend us before God" (1 Cor. 8:8). In I Timothy 4:5, he says "All foods would be sanctified by the word of God and by prayer" (section 2). The purpose of the dietary laws was to separate Israel from their idolatry. The Jews worshipped the gods of the Egyptians, sheep and bulls. Therefore the Jews were asked to eat those which they had worshipped in the land of Egypt and also to sacrifice to God, the gods of Egypt (sections 3-4). Those bones and ravens which were declared unclean by the Law served the great heroes of the Old Testament, Samson and Elijah (section 5). Sections six and seven present the theme that God had no need of sacrifices and offerings. He had commanded them to bring the offerings before His altar in order to prevent them from worshipping the gods of Egypt. The ten commandments which had been marked out by the hands of

God are just. But when Israel made for themselves the calf and departed from him, then He gave them the commandments and judgements which are not good (Ezek. 20:25), such as the laws about cleansing. Jesus who carried the yoke, will free us from the hardships of the law and the commandments (section 8).

1. The minds of infantile and ignorant people are greatly troubled about the things which go into the mouth, which cannot defile a man (Mt. 15:11). Those who are sick about these things say thus, "God had distinguished and declared to Moses His servant about the unclean and clean foods. He made Moses to know things which are appropriate to eat and those which ought to be declared unclean. He admonished (him) about the animals, birds, and the fish which are in the sea according to their species" (Lev. 11:1-47).

Now, my beloved, about these things as much as I can I shall give you a small exhortation, that the foods are not useful to those who keep (off) them; nor do they injure those who make use of them. For the holy mouth testifies, "Not what goes into the man defiles him, but what comes out of the man is what defiles him" (Mt. 15:11). This which our Saviour had said was in order to cut away the ground of the Pharisees and the Sadducees, for they were boasting in baptism(s), in purity, in the washing of their hands and in the distinction between the foods. Then he rebuked them, saying to them, "Blind Pharisees, why do you wash the outside of the cup and of the dish, and inside it is full of unrighteousness and extortion? You are like the tombs which from outside are white and appear beautiful, but from inside they are full of bones of the dead and all uncleanness" (Mt. 23:25, 27). He showed clearly to them that their baptisms and their purifications are of no advantage. He had said to them, "Evil thoughts occur in the heart. These evil thoughts

which occur in the heart are those which defile a man, but not the foods. For the foods go to the stomach, from there they are discharged outside through purification. So a man is not defiled through them" (Mt. 15:17-20).

Now if all the foods which are pure and pleasant to the palate and to the smell, to the appearance and to the taste, if a man shall eat from these, his palate alone feels their pleasant tastes. His stomach accepts (them) from there and divides its strength to all his arteries and members of the body. When the food has gone down, instead of a pleasant smell, it is changed and becomes a stink. Instead of a good taste and beautiful appearance it is changed to a bad appearance and is discharged outside through purification. If a man eats ordinary bread which has no beautiful appearance, no good taste and no desirable smell, it goes through (its) path in the man and gives strength to all his arteries and his members. From there it is discharged outside through purification. It happens that the pleasant food is changed more to a stink than that which is not refined and pleasant. But there is neither sin nor righteousness in these things.

2. The brilliant Apostle also cut away the ground of those who boasted in themselves concerning foods. For, he had said to those who are proud in this way of thinking, who reject and separate between foods, "Foods will not confirm us before God. For if we eat we have no profit, if we do not eat, we are not lacking" (1 Cor. 8:8). For if a man eats all kinds of sustenance and foods and well and rightly make use of God's creation without greediness, receiving His gifts with faith, (then) there is no sin or wrong doing for him. If, however, he eats dust like a snake and infected with the poison of the serpent,²²

²² Ephrem also speaks about the imagery of the poison of the serpent in Eccl. XIX:7; Azym. XVIII:9-11 etc.

there is no profit or advantage for him; for all the created things of God are good and there is nothing rejected among them. They are sanctified by the word of God and by prayer.

My beloved, what the Apostle said, was spoken against the children of his people, when he saw that they had defiled the foods of the Peoples. For the people of Israel do not make use of any at all of the foods which the Peoples prepare; they will not drink any wine which the Peoples have pressed out. For, the pagan peoples offer sacrifice and make mention of the names of their idols over all the wine-presses and all threshing floors. Therefore the people of Israel make no use of their foods. And this is a weak conscience. The Apostle cut away the argument of those who stood firm in this opinion, saying, "All foods are sanctified by the word of God and by prayer" (1 Tim. 4:5). For when a man makes use of the creatures of God, before he eat them, he remembers, praises, blesses and sanctifies the name of the One who made the creatures as he prays. Then they are sanctified and the power of the evil one flees from them. The Apostle had again said, "If someone of the heathens invites you to a supper and you wish to go, eat everything which is set before you on account of conscience" (1 Cor. 10:27).

3. My beloved, I shall demonstrate to you about these things as much as I can. The Holy One, our God, did not distinguish between foods for the people of Israel so that there should be righteousness for them, but on account of their greed and licentiousness he devised for them this way, so that they would be restrained from the worship and the sins which they were doing in the land of Egypt. For formerly when God made man, He had commanded thus to Adam and his descendants, to Noah and to his progeny, "Behold, I have given you the animals

and the birds, and all the flesh. Pour out its blood on the earth and eat. Let it be considered to you as vegetable. Only the blood, you should not eat, but pour it out on the ground as water. For the blood is soul" (Lev. 17:13-14; Deut. 12:16; Gen. 9:3-4).

God had commanded these things to those first generations. But He did not distinguish between foods for them. For if there had been any sin or violation of the Law in the matter of foods, He would have separated from the first the unclean from the clean for Adam and Noah just as He admonished them, saying to them, "You shall not eat the blood. But all flesh, slay and eat; thus you should consider them as vegetable" (Deut. 12:15-16). 'He commanded furthermore to Abraham and to his descendants that they should not use a forbidden food'.²³ But we know that all the upright and righteous ones who were in the former generations until Moses, who distinguished foods for Israel - all these generations without sin would make use of all these foods - from which the soul has no loathing.

But He commanded this to the people of Israel and distinguished foods for them because the people of Israel turned to the worship of the Egyptians and left the God of their fathers. For the Egyptians worshipped bulls and the cows. Now I shall instruct you about this. For when the brothers of Joseph came to him, he commanded his steward to make food for them. When it was time to recline at the table, it is written, "They set (the food) for him alone, to his brothers alone, and for the Egyptians who were eating with him alone, for the Egyptians cannot eat the bread with the Hebrews because it is unclean for them" (Gen. 43:32).

²³ This seems to be a hypothetical Jewish objection.

For the people of Israel before they entered Egypt had been eating all flesh. But the Egyptians had not eaten the flesh of sheep and bulls because they were their gods. Also when Jacob went down to Egypt, Joseph took from his brothers five men and made them to stand before Pharaoh and commanded them, "When Pharaoh ask you and say to you, what is your occupation?, then say to him, your servants are shepherds of sheep; we were owners of flock and also our fathers. When you say thus to him, he will honour you as being shepherds of the Egyptians religious cult. He will give to you good pasturage, the land of Goshen and will reject you so that he will take nobody from you and set him over his work" as is written, "All shepherds of sheep are rejected by the Egyptians" (Gen. 46:34).

Again it is written that when Moses spoke before Pharaoh, "Let us go and sacrifice to the Lord our God in the desert", Pharaoh said to him, "Worship the Lord, your God, in the land of Egypt". Moses said to him, we cannot effect this word because if we sacrifice the animals of Egyptians before their eyes, they will stone us" (Ex. 8:25-26). Again it is written, "The Lord also carried out the judgement on the gods of the Egyptians when He destroyed their possessions of sheep and the possessions of bulls by means of hail-stones and plague" (Num. 33:4). For the Egyptians had possessed flocks of sheep and bulls for (other) uses: they did not eat them at all because they worshipped them. But the food of the Egyptians until today is also the flesh of pigs, with fish which are plenty in their land, as the children of Israel had said when they longed for food, "We remember the fish which we used to eat free in Egypt, with the smell of onions, and the garlic, leeks, cucumbers and the melons" (Num. 11:5). According to the custom by which the Egyptians

conducted themselves the children of Israel used to eat their food and worship their gods.

4. (Listen) so that you should know that they served paganism in the land of Egypt and worshipped their gods, when the time came for Joshua, the son of Nun, to die, he called the children of Israel and said to them, "Choose for yourselves today whom you will serve, whether the gods whom your fathers served on the other side of the river, Terah, the father of Abraham and the father of Nachor, or the gods whom you have served in the land of Egypt? But I and the children of my house will serve the Lord God" (Jos. 24:15). He again admonished them, "Choose for yourselves today whom you will serve". They said to him, "We will worship the Lord, we will serve him because He is our God". He said to them, "See whether you may not be able to serve the Lord". They said, "We can". He said to them, "You are witness against yourselves that you have chosen for yourselves to serve the Lord". They said, "We are witness" (Jos. 24:15-22).

Again be certain for yourself that in Egypt they were worshipping the sheep and bulls. See how, when Moses tarried on the mountain, they turned aside from following the Lord and worshipped the idols. They did not make for themselves just any image to worship, but the image of the calf, which was something that they were familiar with since they were worshipping in the land of Egypt. They made an uproar and celebrated before the calf which they had made (Ex. 32:1-6). Jeroboam, the son of Nabat, when he turned them aside, also made a calf for them to worship, the thing which they were worshipping in Egypt (1 Kgs. 12:28-33). When the Holy One saw that they were not yet purified from the leaven of Egyptians and they remained in that way of thinking

of paganism, then He commanded to Moses that he should distinguish for them between foods. He declared unclean for them those which were clean for them to eat in the land of Egypt. He permitted them to eat those which they had worshipped in the land of Egypt, from which they had not eaten. On account of their evil inclination He had also commanded that they should bring an offering before Him from the thing which they had worshipped (early). They should eat the flesh of the sheep and oxen even if they do not wish to eat it because they were their sacrifices.

See that, when he had distinguished for them many animals for purity, he did not command that they should bring an offering from all these, but only from the sheep and bull. Therefore be instructed, my beloved, that the pride of Israel in distinguishing between foods is worthless.

5. Say to me, o scribe, the wise disputer of the people, if it is a defilement for Israel if they touch and make use from the thing which the Law has declared unclean, why did Samson, the Nazirite, the strong man of Israel, take honey from an unclean animal, from the skeleton of a lion and eat (it) and it dripped on his hands (Jud. 14:8-9)? There was no wrongdoing or blame for him on account of this action; and it was not written that he became defiled. When he achieved victory with the jawbone of an ass and heaped up piles of Philistines, he was thirsty and prayed before his God, saying, "Lord God, you have brought about through the hand of your servant this great victory; now shall I die of thirst" (Jud. 15:18). God heard the prayer of Samson and caused to spring forth for him water from the jawbone of the ass and he drank and his thirst was appeased (Jud. 15:15-19). If there was some defilement or wrongdoing in the jawbone of the ass -

behold it was unclean according to the Law - why did He cause water to spring forth for His Nazirite from the jawbone to drink? For if this had been a defilement, He should have brought forth (water) for him from a stone, just as He brought forth water from the stone for the children of Israel in the desert (Ex. 17:6), or from the earth, just as He brought forth (water) for Hagar and caused Ishmael to drink (Gen. 21:19). If, however, there is defilement in food, among all birds there is none more unclean and defiled than the ravens which brought bread and meat to the holy prophet Elijah, when he was settled by the brook of Kerth (1 Kgs. 17:6). From where were the ravens bringing the food to Elijah, if not from Jerusalem? The portion that was due to him, the priests would set on one side and they would give them to the ravens in faith. They took and brought them to Elijah according to the commandment of the Most High, his God. Pure was the nourishment of Elijah which he had received from the mouth of the ravens, from the bird which the Law declared unclean.

6. It should be known to you, my beloved, that in order to cut away their excuse, so that they should not worship calves, the gods of Egypt, He distinguished for them between foods and commanded them that they should bring offerings from the things which they had held in awe in the land of Egypt. For there was not any need for God of the sacrifices and the offerings, but it was so that they should be prevented, through the offerings, from worshipping the gods of the Peoples when they entered and mingled with them, just as they had worshipped the gods of Egypt when they had gone and had mingled with them; because of this He bound and restrained them in this, that before His altar they should bring their offerings and offer their sacrifices. Even

though he admonished them greatly, they turned aside from following him, worshipped and served the gods of the Peoples, and perverted their way, as Moses had said to them, "I know that after my death you will surely act corruptly and you will turn aside from the way which I have commanded to you. Many evils will come upon you in the end of the days" (Deut. 31:29).

7. (Listen) so as to be instructed that God has no need of sacrifices and offerings, sweet savour and incense, but it was in order that they should be restrained. When they had turned away from Him and on account of the sacrifices which He had given to them, they began to offer sacrifices to idols, then He said to them by means of the prophet, "The multitude of your sacrifices are of no advantage to me, says the Lord" (Isa. 1:11). And He said to them, "The sweet savour (of sacrifices) is rejected by me; my soul hates your new moons and your festivals" (Isa. 1:13-14). David also said, "I do not eat the flesh of calves, I do not drink the blood of kids; but instead of these, make a sacrifice to God of thanksgiving, and fulfill your vows to the Most High. When you have done this, call upon me in the day of suffering and I will strengthen you and you will praise me" (Ps. 50:13-15).

Again it is written in the prophet, "I hate and reject your feasts, I will not smell your religious assemblies" (Amos 5:21). Further it is written, "Even though you bring to me offerings, I will not look on the multitude of your fatlings" (Amos 5:22). Again he said, "Why, o children of Israel, did you not bring to me sacrifices and offerings for forty years in the wilderness?" (Amos 5:25). "If you eat and drink, did you not eat and drink for yourselves?" (Zech. 7:6), says the Lord. Isaiah has said, "He who kills a lamb is like Him who kills a dog. He who offers an ox is like Him who kills a man. He who offers incense is

like him (who offers) the blood of the swine. He who prays before me is like the one who blesses the idols" (Isa. 66:3).

Samuel said to Saul when he heard the sound of the sheep and the oxen, which had come from the Amalekites, "What is this sound which I hear?" Saul said to him, "The People spared the best of the sheep to sacrifice to the Lord, your God". Samuel said to him, "Behold, obeying is better than sacrifices, and to hearken, than the fat of the fatlings" (1 Sam. 15:14-15, 22). Again he said, "The Lord is not pleased with the sacrifices of the sinners" (Prov. 15:8). Again it is written that, "The iniquity of the house of Eli will not be absolved forever through the sacrifices and offerings" (1 Sam. 3:14). Again it is written, "The Lord is not pleased with the rams, nor with the myriads of heifers. But instead of these, I shall demonstrate to you, o man, what is of benefit and what the Lord requires of you. You shall do justice, seek faith and be prepared to go after your God" (Mich. 6:7-8).

Also when He had rejected the sacrifices and offerings in the days of Isaiah, He said, "I will show to you that which I seek; cease from evil things and learn to do good; seek justice and do good to the oppressed; administer justice to the fatherless, and plead for the widows. When you have done these, come, let us speak each other, says the Lord. If your sins shall be like scarlet, they will be whitened as snow. If they are red like crimson, they shall become like wool" (Isa. 1:16-18). Malachi has said, "Do not offer up upon my altar in vain, for I have no pleasure in you, says the Lord" (Mal. 1:10). Daniel said to Nebuchadnezzar, "Break off your sins through righteous acts and your iniquities through mercy on the weak" (Dan. 4:27) and not through sacrifices and through offerings.

For He had rejected Israel and rejected its offerings, as Jeremiah said, "Call them rejected silver, because the Lord has rejected them" (Jer. 6:30). Further he said, "I will cast them out from before my sight and let them go. If they say, Where shall we go?, say to them, Those to the sword, to the sword; those to famine, to the famine; and those to captivity to captivity" (Jer. 5:1-2). Again it is written, "He will no more look upon them" (Lam. 4:16). Isaiah has also said, "Separate (yourselves) from them and call them unclean" (Lam. 4:15).²⁴ Jeremiah has also said, "I have forsaken my house, I have left my inheritance. I have given the beloved of my soul into the hand of her enemies" (Jer. 12:7). Again it is written, "I have given to the daughter of my people a bill of divorce" (Jer. 3:8).

It is written again, "The Lord has caused the festivals and the Sabbath to be forgotten from Zion" (Lam. 2:6). Also through Ezekiel, the prophet He explained clearly and showed them that, "Because of their contentiousness, He had given them sacrifices and offerings so that they perhaps on their account might be prevented from their sins". He had said to them above, "I have given them the commandments and have made known the judgements, and if a man does them, he shall live by them" (Ezek. 20:11). Again He has said, "I have given them commandments which are not good and judgements through which they will not live. And I have defiled them through their own gifts when they brought the offerings" (Ezek. 20:25-26).

8. Be instructed, o stubborn scribe of the Law, teacher of the people. The mouth of the Holy One testifies thus that the commandments and the judgements which were given to you are not useful and are not good. How (then)

24 Here Aphr. confuses the verse from the Lamentations of Jeremiah as that of Isaiah.

do you set your face and boast in disputation? Behold, because of your sins He has given to you offerings and has made for you a distinction between foods. About which commandments and judgements did Ezekiel say that, "Whoever did them, would live in them? And about which, did he say, "I have given to you commandments which are not good and judgements through which they will not live? (Ezek. 20:25). But the life-giving commandments and judgements are those which have been written above. The righteous and just judgements which He set before them are the ten holy commandments which He had marked out by His own hands and had given to Moses so that he might teach them.

When they made for themselves the calf and departed from Him, then He had gave them the commandments and the judgements which are not good: the offering and the cleansing of leprosy, of discharge, of menstruation and of birth; and (the commandments) that a man should not touch a corpse, or a tomb, or bones or those who are killed; but that (someone) should bring an offering for all the sins and for all the uncleanness of man. He had said separately of these things, "He shall be unclean until the evening, even if he washes himself in water" (Lev. 15:5). Truly, with these things which were written, there was also not a single day pure from sins for Israel, but all their days were accomplished in sins and uncleanness. As the Apostle had said, they could not be justified through the law: "No man is justified by the law, but whoever shall do those things which were written in it shall live by them" (Gal. 3:11-12). But it is known that, no man is able to do them and cannot keep them. Our Lord has also called us and said to us, when he saw, how hard they are, "Come to me all who are weary and carry burdens, and I will give you rest. Take my yoke upon

you, for my yoke is light and pleasant" (Mt. 11:28-30). We acknowledge the mercies which took from us the hard and the difficult yoke and gave to us the sweet and the pleasant one.

9. These small records I have written to you, my beloved, against the Jewish people who are exulting, boasting and taking pride in the fact that they declare unclean and make a distinction between foods. For they are proud in these three things: in circumcision, in the observance of Sabbath and in making a distinction between foods, together with other things. I have written and instructed you about these three briefly as I have understood. I shall write and instruct you about the other things from time to time according to what God grants to me.

The end of the Demonstration on the
Distinction between Foods.

XVI

THE DEMONSTRATION ON THE PEOPLES WHICH HAVE TAKEN THE PLACE OF THE PEOPLE

This is an apology against the Jews who boasted in themselves that, "They are the children of Abraham and are the people of God". The People (Jews) is rejected and Peoples (Gentiles) have taken their place. By the coming of Christ, the time of Israel is over. It is the Church which has inherited the blessings given to Abraham (section 1). The prophets warned Israel again and again and asked them to change their old ways of life. But it was of no use and so they were rejected and the Gentiles were chosen (sections 2-3). The vocation of the Peoples was fore-ordained before the vocation of the People. Jesus is the new Moses and the light has shone out to the People. The Peoples heard Jesus and they have given up their ways of sin. The People were provoked to jealousy and anger by means of the Peoples (sections 4-5, 7). In section 6, by means of the examples taken from the Old Testament, Aphrahat establishes that, from the very beginning, the Peoples were pleasing to God and they were more justified than the People. Section 8 is a warning to the Peoples. They were grafted on to the olive tree in the place of the People. If they boast themselves like the People and sin, then their fate will be same as that of the People.

1. For the Peoples who are from all languages were called first to the inheritance of the Most High before Israel, as God had said to Abraham, "I have made you the father of a multitude of nations" (Gen. 17:5). Moses proclaimed saying, "Peoples will be called to the mountain and there they shall offer sacrifices of righteousness" (Deut. 33:19). And he had said to the People in the hymn of testimony, "I will provoke you with a people who are no people and I will provoke you to anger with a foolish people" (Deut. 32:21). Our father Jacob witnessed about the Peoples when he blessed Judah, saying to him, "The sceptre shall not depart from Judah and the lawgiver from between his feet, until the coming of the one to whom the kingdom belongs and to him the Peoples shall look forward" (Gen. 49:10).

Isaiah had said, "The mountain of the house of the Lord shall be established at the top of the mountains, exalted above the hills; and all nations shall look to it. And many Peoples from afar shall come and shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us of His ways and we will walk in His paths. For the Law shall go forth from Zion and the word of the Lord from Jerusalem. He shall judge between the nations and shall rebuke all the distant Peoples. When He judges them and rebukes them, then they will accept correction, find peace and come from their stubbornness to humility. They shall beat their swords into ploughshares and their spears into sickles, nation shall no longer take a sword against a nation and no longer will they learn war" (Isa. 2:2-4; Mich. 4:1-3). For, formerly those Peoples who had not known God would fight against robbers and oppressors with swords, spears, and with lances. When the Saviour, Christ came, "he broke the bow of war and spoke peace to the

nations" (Zech. 9:10). He had them break their swords into ploughshares, and their spears they made into sickles, so that they might eat from the toil of their hands and not from plunder.

Again it is written, "I will restore to the peoples choice speech (lit. chosen lips), so that they all may call upon the name of the Lord" (Zep. 3:9). For formerly, there had not been choice speech to the nations and they used not to call upon the name of the Lord, because with their lips²² they would praise the idols which their hands made and they would call on the name of their gods, and not on the name of the Lord. Furthermore the prophet Zechariah had also said, "Many strong peoples will follow the Lord" (Zech. 2:11). Jeremiah the prophet proclaimed openly and distinctly about the nations when he said, "Peoples will abandon their graven images, and they will cry and proclaim, saying, the idols of falsehood which our fathers have given an inheritance to us, are nothing" (Jer. 16:19).

2. Jeremiah proclaimed to his people, saying to them, "Stand in the ways and ask for the ancient paths and see which is the good way, walk in it". But they in their stubbornness had answered, saying to him, "We shall not go". Again he said to them, "I have set watchmen over you so that you might hear to the sound of the trumpet". Again they said to him, "We will not listen" (Jer. 6:16-17). They did this distinctly and clearly in the days of Jeremiah, when he proclaimed to them the word of the Lord and they answered, saying to him, "As for the word which you have spoken to us in the name of the Lord, we will not listen to you. But we will do our own will and every word that has gone out from our mouth, to burn incenses to other gods" (Jer. 44:16-17).

25 *Septā* can be translated as language and lips.

When he saw that they did not listen to him, he turned towards the nations and said to them, "Hear, o nations, and know, o congregation which is among them. Hear, o land, in its fullness" (Jer. 6:18-19). When he saw that they boldly rose against him and impudently replied to him, then he abandoned them as he had prophesied saying, "I have forsaken my house, I have abandoned my heritage. I have given the beloved of my soul into the hands of her enemies. In her place, my heritage was a speckled bird to me" (Jer. 12:7-9). This is the Church which is gathered from the nations and from all the languages.

3. So that you might know that he had truly abandoned them; Isaiah said furthermore about them, "You have forsaken your people, the house of Jacob" (Isa. 2:6). He called their name Sodomites and the people of Gomorrah, He brought in their place the nations and named them the house of Jacob. For Isaiah had spoken, and called the nations by the name of the house of Jacob, saying to them, "O House of Jacob, come and let us go in the light of the Lord, for the people of the house of Jacob has been abandoned" (Isa. 2:5-6); they have become "the rulers of Sodom and the people of Gomorrah" (Isa. 1:10). "Their father was an Amorite and their mother was a Hittite" (Ezek. 16:3, 45). They have been changed and became a strange vine" (Jer. 2:21). "Their grapes are bitter grapes and their clusters are bitterness for them" (Deut. 32:32). (They are) "rebellious sons" (Isa. 30:1), "rejected silver" (Jer. 6:30), "the vine of Sodom" and "the plantation of Gomorrah" (Deut. 32:32); "a vineyard which has brought forth thorns instead of grapes" (Isa. 5:2). The fire has consumed the vine and its branches and it is good for nothing, it is of no use and it is not sought for any use (Ezek. 15:4-5).

For he called two (by the name of) Jacob, one to go in the light of the Lord (Isa. 2:5) and the other to be abandoned (Isa. 2:6). Instead of Jacob they are called "rulers of Sodom" (Isa. 1:10). With the name Jacob are called the People who is from the Peoples (Isa. 2:3). Again the prophet has said about the Peoples that they would be bringing offerings instead of the People, for he said, "My name is great among the Peoples and in every place they offer pure offerings in my name" (Mal. 1:11). The prophet had said about Israel, "I am not pleased with your offerings" (Jer. 6:20). Again he said, "Your sacrifices are not pleasing to me" (Jer. 6:20).

Further Hosea had also said about Israel, "They seek the Lord falsely" (Hos. 5:7). Isaiah had said that his (Israel's) heart is away from his God. For he had said, "This people honours me with its lips but its heart is distant from me" (Hos. 29:13). Hosea had said, "Ephraim has surrounded me with falsehood and the house of Israel and Judah with deceit, until the people of God came down" (Hos. 11:12). Which people, if not the righteous and faithful people?

For if he had said about Israel, "He has circled me with falsehood and with deceit" and about Ephraim, "Behold a sinful kingdom is arisen from Ephraim, in Israel"; for if the name of Judah had not been mentioned in the text (then) they could have made a defence, (saying) that Judah is the holy and faithful (people) that came down and was associated with the Lord. But the prophet has clearly and plainly proclaimed, "Ephraim and Israel have encircled me falsely". For Jeroboam the son of Nabat has openly turned them aside through the calf (1 Kgs. 12:28). "Judah in deceit", for they worshipped the idols in deceit and in hiding, when He furthermore showed to Ezekiel their uncleanness (Ezek. 8:10-13).

Hosea proclaimed about them when he called them a woman, fornicator and an adulterer. For he had said about the congregation of Israel, "Put away her fornication out of her sight", and about the congregation of the house of Judah he had said, "Put away her adultery from between her breasts" (Hos. 2:2). You should know that the prophet spoke about both the congregations calling them adulterer and fornicator. For he said after (this) text, "If she does not put her fornication away out of her sight and her adultery from between her breasts, I will strip her naked and leave her bare as (in) the day on which she was born and as (in) the day on which she went forth from the land of Egypt" (Hos. 2:2-3, 15).

Their two congregations- one Israel and the other Judah. Israel is a fornicator and Judah is an adulterer. The People from the Peoples is a holy and faithful People who went down and accompanied the Lord. Why did he say, 'went down', if not because they have come down from their pride? Furthermore Ezekiel called them Ahlah and Ahlibah (Ezek. 23:4) and he called both their congregations, two branches of the vine which the fire has devoured (Ezek. 15:4). Again David had proclaimed and said about the Peoples, "The Lord will number the Peoples in the book" (Ps. 87:6). About the children of Israel he prophesied, saying, "Let them be blotted out of your book of the living and not be written with your righteous" (Ps. 69:28).

4. But you should know, my beloved, that the children of Israel were written down in the book of the Holy One, as Moses had said before his God, "Either forgive the evil-doing of this people, or blot me out from your book which you have written" (Ex. 32:32). He said, "whoever has sinned against me, I will blot him out from

my book" (Ex. 32: 31-33). When they sinned David had said about them, "Let them be blotted out from your book of the living and not be written with your righteous" (Ps. 69:28). He said about the Peoples, "The Lord shall number the Peoples in the book" (Ps. 87:6), for the Peoples were not marked in the book and in the writing. Look, my beloved, the vocation of the Peoples was marked out before the vocation of the People. For they had sinned occasionally in the wilderness; then He had said to Moses, "Allow me, to blot this people out and I shall make you a nation, which is greater and more excellent than they" (Ex. 32:10). But because the time of the Peoples had not come, another became their Saviour.

Moses was not persuaded to be the saviour and teacher of the People who is from the Peoples, which is greater and more excellent than the people of Israel. Because of this, it was proper to designate greater and more excellent praise for the Son of God, as Isaiah had said, "This is a small thing, that you should be a servant to me and restore the scion of Jacob, and raise up the staff of Israel. But I have given you (to be) a light to the Peoples, that you may show my salvation until the ends of the earth" (Isa. 49:6). Isaiah again proclaimed about the Peoples, "Hear me, O Peoples, and give ear to me, O nations, for a Law shall go forth from before me and my judgement is a light to the Peoples" (Isa. 51:4). David also said, "Hearing, alien children shall obey me, and these alien children will be hindered and will be stopped from their paths" (Ps. 18:44-45). For the Peoples heard and are stopped from their ways, consisting of the worship of images and of idols.

5. And if they say, He has called us alien children, and they were not called aliens, but sons and heirs, as Isaiah had said, "I have brought up and reared children

and they did iniquity against me" (Isa. 1:2). The prophet had said, "From Egypt I have called him my son" (Hos. 11:1). The Holy One had said to Moses, "Say to Pharaoh, he should send my son and let him serve me" (Ex. 4:23). Again He said, "Israel is my son, my first-born" (Ex. 4:22). But the Peoples are those who have heard the Lord and were hindered and stopped from the paths of their sins. Isaiah had further said, "You shall call the Peoples that know you not, and the Peoples that know you not shall come to you and will return" (Isa. 55:5). Further Isaiah had said, "Hear, O Peoples, what I have done, and know, you who are far off, my might" (Isa. 33:13). About the Church and the congregation of the Peoples David had said, "Remember your Church which you have acquired of old" (Ps. 74:2). Again David had said, "Praise the Lord, all Peoples, praise His name, O nations" (Ps. 117:1). Again he had said, "The kingdom belongs to the Lord, and He is the Governor over the Peoples" (Ps. 23:28).

The prophet had further said, "In the latter days I shall pour my spirit on all flesh and they will prophesy" (Joe 3:1); no man shall teach his fellow citizen or his brother, saying, Know our Lord, for they all will know me, from the youngest of them to the eldest of them" (Jer. 31:34). About the children of Israel He had said, "I shall send a famine in the land, not a famine for bread, not a thirst for water, but for hearing the word of the Lord. They will come from the west to the east, from the south to the north to seek the word of the Lord, but they shall not find him" (Amos 8:11-12) for He has departed from them.

Moses had written about them before, "When at the end of the days many evils will encounter you, you will say, These evils came upon me because God is not in my midst" (Deut. 31:17) - just as they said in the days of

Ezekiel, "The Lord has abandoned the land, the Lord no longer sees us" (Ezek. 8:12). Isaiah had said about them, "Your iniquities have separated you from your God; your sins have kept back good things from you" (Isa. 59:2). Again He said, "You will cry in my ears with a loud voice, but I will not hear you" (Ezek. 8:18). About the People who are from the Peoples, David has said, "All you Peoples, clap the hand; praise God with the voice of praise" (Ps. 47:1). Further he said, "Hear this all, you Peoples, give ear, all inhabitants of the earth" (Ps. 49:1).

6. Also from the beginning, anyone from the Peoples who was pleasing to God, was more justified than Israel.

In the case of Jethro, a priest from the Peoples, he and his seed were blessed: "Strong is his dwelling place, and he has set his nest on a steep rock" (Num. 24:21).

Joshua gave the right hand (to) the Gibeonites who are from the unclean Peoples; they entered and sought shelter in the inheritance of the Lord. They were gatherers of wood and drawers of water for the congregation and for the altar of the Lord (Jos. 9:26-27). When Saul sought to kill them, the heaven was closed without rain until the sons of Saul were killed (2 Sam. 21:1-9). Then the Lord turned towards the land and blessed his inheritance.

Rahab, the harlot who had received the spies, and her father's household received an inheritance in Israel (Jos. 6:25).

In the case of Oberedom, from Gath of the Philistines, whose house the ark of the Lord entered and was honoured by him more than all Israel, both he and his house were blessed by the Lord (2 Sam. 6:10-12).

Ittai, the Gittite fed David at the time of his persecution: his name and his seed were blessed (2 Sam. 15:19-22).

Ebed-melech, the Ethiopian, a faithful eunuch, raised Jeremiah from the pit when the children of Israel, his people, had brought him into captivity (Jer. 38:7-13). This is what Moses had said about them, "The stranger who is in your midst shall be above and you shall come down below" (Deut. 28:43). They seized and brought down Jeremiah the prophet to the lowest pit, but Ebed-melech, the proselyte from Ethiopia, raised Jeremiah up from the pit (Jer. 38:6-13).

Ruth, the Moabite came from a provocative people and was mixed with the people of Israel, and from her seed arose a leadership of kings, from whom the Saviour of the Peoples was born (Mt. 1:5).

Uriah, the Hittite, was from an unclean people, he was of high rank among the men of David. Because David killed him deceitfully in the war against the Ammonites, and desired his wife and took her, he received the punishment that 'the sword shall not depart from his house for ever' (2 Sam. 12:10).

7. Again Isaiah has said about our Saviour, "I have given you as a covenant to the People and a light for the Peoples" (Isa. 42:6). How did he become a covenant for the People, if not from the time that the light and the Saviour of the Peoples came? From that time Israel was held back from the worship of the idols and he became a true covenant for them. Moses had said about this, "I shall provoke you to jealousy with a people who are not a people. I shall provoke you to anger with a foolish people" (Deut. 32:21). They are provoked to jealousy by us; because of us they do not worship idols, so that they should not be reviled by us, for we have cast away

the idols and have called falsehood what our fathers have left for us.²⁶ They are provoked to anger and their hearts are broken, for we have entered and have become inheritors instead of them. For, this covenant was for them not to worship other gods, even if they did not accept it. He provoked them to jealousy by means of us.

He became the light and the life for us as he had proclaimed and said, when he taught, "I am the light of the world" (Jn. 8:12). Again he said, "Believe as long as the light is with you, before the darkness overtakes you" (Jn. 12:35). Again he said, "Walk in the light so that you may be called the sons of light" (Jn. 12:36). Further (the scripture) has said about him, "The light was shining in the darkness" (Jn. 1:5). This is the covenant which was given to the people (Isa. 42:6) and the light which shone brightly to all Peoples and they became lame and were prevented from crooked ways, as it is written, "In his coming the steep place shall be plain and the rough place will be a broad valley. And the glory of the Lord shall be revealed and all flesh shall see the life of God" (Isa. 40:4-5; Lk. 3:5-6).

8. This brief record I have written to you about the Peoples because the Jews glorify in themselves, saying, "We are the people of God and the children of Abraham". But we hear what John has said to them when they glorified in themselves, "We are the children of Abraham". Then John said to them, "You should not boast and say, Abraham is father to us, for from these stones God can raise children for Abraham" (Mt. 3:9). Our Saviour said

26 Certain Syriac scholars cite this passage to suggest that Aphr. was probably a pagan by birth. But this reference is not an absolute evidence that he was a pagan because he was speaking in the name of a community of Jews and Gentiles. For more details refer to *Aphrahat Demonstrations I*, 5-6.

to them, "You are the children of Cain and not the children of Abraham" (Jn. 8:39, 44). The Apostle said, "The branches which sinned have been cut off; and we are grafted in their place and we have become partakers of the fat of the olive tree. Therefore let us not boast ourselves and sin so that we also may not be cut off, behold we are already grafted into the olive tree (Rom. 11:17-18). This is the apology against the Jews because they boast in themselves, "We are the children of Abraham and we are the people of God".

The end of the Demonstration on the
People and the Peoples.

XVII

THE DEMONSTRATION ON THE MESSIAH WHO IS THE SON OF GOD

The purpose of this apologetic Demonstration is to give an answer to the Jews who criticise the Church of Aphrahat by saying that they worship and serve a man who is crucified as God (section 1). In section 2 he gives the various names which we use to call Jesus and convinces his audience that Jesus is Son of God and God. By means of various examples he argues that God himself has applied his honoured names to the creatures. He has even given them to Nebuchadnezzar, the wicked king (sections 3-6). Man is older and prior in conception to other creatures, but the other creatures are older and prior in birth than man. If man does not know his maker, God is not formed inside him and he is considered before God like an animal (section 7). In section 8 he asks, if people honour and do obeisance even to wicked men, how much more it is proper for us to worship and honour Jesus, by means of whom we know God. He argues that Jesus was promised beforehand by means of the prophets and was called the Son of God (sections 9-10). In sections 11-12 he presents a litany of Christological names and concludes the Demonstration.

1. (This) answer of words is against the Jews who blaspheme at the People who are from the Peoples. For they say thus, "You worship and serve a man, born and a crucified human being and you call (this) human being God. Although God had no son you say of this crucified Jesus, son of God. They give the argument that God had said, "I am the God and there is no other God besides me" (Deut. 32:39). Again he had said, "You shall worship no other God" (Ex. 34:14). Now you stand against God and call a son of man, God.

2. Then, against them, my beloved I shall explain to you as much as I can and my inadequacy has understood these things. While we grant them that he is a human being, however we also honour him and call him God and Lord. It was not strange to call him (so) and it was not a strange name that we have conferred on him, which they themselves have not made use of. But it is certain for us that Jesus our Lord is God, Son of God, King, Son of the King, Light from the Light, Creator, Counsellor, Guide, Way, Saviour, Shepherd, Gatherer, Gate, Pearl and Lamp. He is called with many names. We shall however leave them all aside and demonstrate concerning him that he is Son of God and God who came from God.

3. For the honoured name of divinity has also been applied to the righteous and they deserve to be called by it. People in whom God is well-pleased he called 'my sons' and 'my friends'. God called Moses his friend and beloved as he chose him and made him the head, the teacher, and the priest to his people. For he had said to him, "I have made you a god to Pharaoh" (Ex. 7:1). He gave him his priest (as) a prophet, "Aaron, your brother will speak for you with Pharaoh and you shall be for him his god and he shall be for you an interpreter" (Ex. 4:16; 7:1). It was not only for Pharaoh, who was wicked that he

made Moses God, but also for the holy priest Aaron, he made Moses God.

4. Further hear about (the name) Son of God, that we call him. They say that 'when there is no son to God, you make this crucified Jesus first-born son of God'. But he called Israel my son, my first-born, when he sent to Pharaoh through Moses, saying to him, "Israel is my first-born son. I have said to you, Send my son and let him serve me. And if you do not wish to send, behold, I will kill your first-born son" (Ex. 4:22-23). Also by means of the prophet he gave testimony about this and he reproached them saying to the people that, "I called him my son out of Egypt. As I called them, so they went and worshipped Baal, and offered incense to idols" (Hos. 11:1-2). Isaiah had said concerning them, "I have reared and brought up sons and they have done iniquity against me" (Isa. 1:2). Again it is written "You are the sons of the Lord your God" (Deut. 14:1). About Solomon he had said, "He will be son for me, and I will be father for him" (2 Sam. 7:14; 1 Chr. 22:10).

We also call him Messiah, the Son of God, by whom we know God; just as he called Israel my son, my first-born, and just as he had said about Solomon that, "He will be son for me". We call him God just as he called Moses by his own name. David had also said about them, "I have said, you are gods and all of you are sons of the Most High" (Ps. 82:6). When they did not produce good results any longer, then he said about them, "You shall die as men, and you shall fall as one of the nobles" (Ps. 82:7).

5. For the title of divinity was given in the world for great honour, and on the one in whom God has pleasure he places it. But the names of God are many and are honoured, just as he gave his names to Moses, saying to

him, "I am the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob. This is my name for ever and this is my memorial for generations" (Ex. 3:6, 15). He called his name, "*Elyeh Asher Ehyeh; Elshadai, Adonai, Seba'ot*" (Ex. 3:14; Jer. 32:18). God is called by these names. While the title of divinity is great and honoured, he did not even hold it back from his righteous ones. Although he is the great king, the great and honoured name of royal dignity he placed on human beings who are his creation without jealousy.

6. By the mouth of his prophet God indeed called Nebuchadnezzar, the wicked king, 'king of kings'. For Jeremiah said, "Every people and kingdom which will not put its neck under the yoke of my servant Nebuchadnezzar, the king of kings, I will punish that people with famine, and with sword, and with pestilence" (Jer. 27:8).

While he is the great king, the title of royal dignity he did not hold back from men.

While he is the great God, the title of divinity, he did not hold back from the men of flesh.

While all fatherhood belongs to him, he also calls men fathers (Eph. 3:15). For he had said to the Synagogue, "In the place of your fathers there shall be your sons" (Ps. 45:16).

While rule belongs to him, he gave authority to human beings one over another.

While worship to honour belongs to him, he permitted one person to honour another in the world. Even though a person may worship wicked and evil men, and those who deny his grace, he is not accused by God.

About worship he commanded his people that "You shall neither worship the sun nor the moon, nor all the hosts of heaven. Also you shall not desire to worship any creatures on the earth" (Deut. 4:17-19). See the grace and compassion of our good Maker, who did not withhold from human beings the name of divinity and the name of worship, the name of royalty and the name of authority, because he is the Father of the creatures who are on the surface of the earth. He has honoured, exalted and glorified human beings more than all his creatures because he has moulded them with his holy hands and he breathed into them from his Spirit. He was a dwelling place for them from the beginning. He abides in them and walks among them (Lev. 26:12; 2 Cor. 6:16). For he had said in the prophet, "I shall dwell in you and walk among you" (Lev. 26:12; 2 Cor. 6:16). Further Jeremiah the prophet had also said, "If you amend your ways and doings, you are the temple of the Lord" (Jer. 7:4-5). David had said from of old, "O Lord, you have been dwelling place for us for generations. Before the mountains were conceived, before the earth was formed, before the world was established, you are God from everlasting to everlasting" (Ps. 90:1-2).

7. How would you understand this? One prophet had said, "Lord, you have been to us a dwelling place" (Ps. 90:1) and another had said, "I shall dwell in them and I shall walk among them" (Lev. 26:11-12; 2 Cor. 6:16). First of all he was to us a dwelling place and afterwards he dwelt and walked among us. Both are true and simple to the wise. For David had said, "O Lord, you have been dwelling place for us for generations, before the mountains were conceived, before the earth was formed and before the world was established" (Ps. 90:1-2).

You know my beloved that all the creatures which are above and below were first created and after all of them a human being. For when God planned to create the world with all its adornments, first he conceived and formed Adam²⁷ in his mind. After Adam had been conceived in his thought, then he conceived the creatures as he had said, "Before the mountains were conceived, and the earth was formed and brought forth ...". For human beings are older and prior in conception to the creatures²⁸, but the creatures are older and prior in birth than Adam. Adam was conceived and dwelt in the thought of God and while in conception he was enclosed in his mind. He created all the creatures through the word of his mouth. When he accomplished and adorned the world, as nothing was lacking in it, then he gave birth to Adam from his thought. He fashioned the human being by means of his hands and Adam saw the world already established. He gave authority over everything that he made, as a man who had a son and wishes to make for him a marriage feast; he betroths for him a woman, and builds for him a house, and arranges and adorns all that is needed for his son. Then he makes the marriage feast and gives authority to his son over his house.

After the conception of Adam, he gave birth to him and gave him authority over all his creation. The prophet had said about this, "O Lord, you have been dwelling place for us for generations. Before the mountains were conceived, before the earth was formed, before the world was established, you are Lord²⁹ from everlasting to

27 In the Semitic thought individual can stand for collective and vice versa; here Adam stands for whole mankind.

28 This view is also found in Ephrem; cf. Nis. XXXVIII:8-9 and Eccl. XLVII:11. It may be influenced by the Rabbinical sources.

29 While quoting Psalms 90:2 in section 6, he quotes, as in the Peshitta "You are God from everlasting to everlasting", and not 'Lord' as here.

everlasting" (Ps. 90:1-2). So that no one should think that there is another God, either of old or later, he had said, "from everlasting to everlasting". As Isaiah had said, "I am the first and I am the last" (Isa. 44:6; 48:12). After God brought forth Adam from his thought, he formed him, breathed into him from his Spirit and gave the knowledge of discernment so that he might distinguish good from evil and know that God had made him.

As soon as he (man) had known his maker, God was formed and conceived inside the thought of man. He became the temple for God his maker, as it is written, "You are the temple of God" (1 Cor. 3:16). He had said, "I shall dwell in them and I shall walk among them" (Lev. 26:12; 2 Cor. 6:16). But if the sons of Adam do not know their maker, he (God) is not formed inside them and he does not dwell with them and he is not conceived in their thought. However they are considered before him like animals and like the rest of the creatures (Ps. 73:22).

8. For, from these let the stubborn be persuaded that it is not strange for us to call the Messiah the son of God; behold, he conceived and brought forth all men from his thought. They should also be corrected seeing that the name divinity is on him; he also conferred on the righteous the name of God. We worship Jesus, for through him we know God. Let them be ashamed who also fall down, do obeisance to³⁰ and honour the wicked who hold power and are from the unclean Peoples and it is something blameless (for them). This honour of obeisance God gave to the sons of Adam so that by it they might honour one another - especially those who excel and are honourable among them. For if they do obeisance to and honour with the name of obeisance

30 Syriac has the same verb for 'worship' and 'do obeisance to'.

wicked men and those who in their wickedness even deny the name of God, (yet) they do not worship them as their maker, though they alone are without sin. How much more it is proper for us to worship and honour Jesus who converted our stubborn minds from all sorts of worship of vain errors and told us how to worship, serve and minister to one God, our Father and our Maker. They should know that the kings of the world call themselves gods using the name of the great God, yet they are heathens and compel (others) to apostatize. They (Jews) fall down and do obeisance before them, and they serve and honour them as graven images and idols; yet the law never accused them and there is no sin.

As Daniel also used to do obeisance to Nebuchadnezzar, the heathen and the compeller of apostasy, and he was not censured. Joseph also did obeisance to Pharaoh and it is not written that it was a sin for him. But for us, we are certain that Jesus is God, the son of God and through him we know his Father and he has forbidden us from all other kinds of worship. So now we have nothing to repay the one who endured these things for us, except by means of worship let us pay him honour for his suffering which are on behalf of us.

9. Again it is proper for us to argue that this Jesus was early promised from ancient times by means of the prophets and was called the Son of God. David has said, "You are my son, today I have begotten you" (Ps. 2:7). Again he has said, "In the glories of holiness from the womb I have begotten you (as) a child from of old" (Ps. 110:3). And Isaiah has said, "For to us a child is born, to us a son is given and his government will be upon his shoulder. His name shall be called wonder and counsellor, the mighty God of ages and the prince of

peace. And to the increase of his government and to his peace there is no end" (Isa. 9:5-6).

Now tell me o wise teacher of Israel, who is "he who was born and whose name is called child and son, wonder and counsellor, the mighty God of ages and the prince of peace, and to the increase of his government and to his peace, it is said that there is no end?" For if we call the Messiah, Son of God, David had taught us (so); that we call him God, we have heard (it) from Isaiah, "His government was placed on his shoulder" for he took his cross and went out from Jerusalem. And that a child is born, Isaiah has again said, "Behold, a virgin shall conceive and give birth, and his name shall be called Immanuel, that is, our God is with us" (Isa. 7:14; Mt. 1:23).

10. And if you should say that the Messiah has not yet come, I will grant this also to your contentiousness. For it is written when he shall come, Peoples will hope in him" (Gen. 49:10). Behold I, one of the Peoples, have heard that the Messiah has come. While he had not yet come, I had previously believed in him and I worship the God of Israel by means of him. When he comes, will he accuse me seeing that before he came I had believed in him previously? But you fool, the prophets have not allowed you to say that the Messiah has not yet come. Daniel rebukes you saying, "After sixty-two weeks the Messiah shall come and shall be killed. And in his coming the holy city shall be destroyed, and her end (shall be) with a flood. And until the completion of the things that are determined, she shall remain in desolation" (Dan. 9:26-27).

For you expect and hope that at the coming of Messiah, Israel shall be gathered together by means of him from all regions and Jerusalem shall be built up and inhabited. But Daniel witnesses that when the Messiah comes and

is killed, Jerusalem shall be destroyed and will remain in the desolation until the completion of the things that are determined for ever. And about the suffering of the Messiah David had said, "They pierced my hands and my feet, and all my bones cried out. They looked and stared upon me. They parted my garments among them and cast lots upon my vesture" (Ps. 22:16-19).

Isaiah had said, "Behold my servant shall be known, be revealed and shall be exalted, so that many shall be amazed at him. This one's appearance is marred more than that of (any) man and his face more than that of the sons of men (Isa. 52:13-14). And he has said, "He shall purify many nations, and kings shall be amazed at him" (Isa. 52:15). And he has said in the same text, "He went up before him like an infant, and like a root out of the dry ground" (Isa. 53:2). He said at the end of the text, "He shall be slain on account of our sins; he shall be humbled for our iniquity. The chastisement of our peace was upon him, and we shall be healed with his wounds" (Isa. 53:5).

By what wounds were men healed? David was not killed, for he died in good old age and was buried in Bethlehem³¹ (1 Kgs 2:10). If they should say it refers to Saul, then Saul died on the mountains of Gilboa in the battle with the Philistines (1 Sam. 31:4). If they should say that they pierced his hands and his feet, when they fastened his body on the wall of Bethshean (1 Sam. 31:10), it does not fit with Saul. When the limbs of Saul were pierced, his bones did not feel the suffering because he was dead. After Saul died, they hung his body and those of his sons on the wall of Bethshean. When David said, "They pierced my hands and my feet, and all my bones

31 The Scripture mentions that David was buried in the city of David. Aphr. identifies the city of David with Bethlehem and not with Jerusalem.

cried out", he said after (this) text, "O God, abide for my help. Deliver my soul from the sword" (Ps. 22:19-20). For the Messiah was, delivered from the sword and he ascended from the midst of Sheol, revived and rose the third day, and God wanted to help him. Saul called upon the Lord but he did not answer him. He asked of the prophets but no answer was given to him (1 Sam. 28:16-19). He concealed himself and asked of the soothsayers and learnt. He was worsted before the Philistines, and he killed himself by his own sword, when he saw that the battle had overpowered him.

David had said in this text, "I will declare your name to my brethren, and in the midst of the congregation will I praise you" (Ps. 22:22). How can have these things be fulfilled in the case of Saul? Again David had said, "You have not allowed your Holy One to see corruption" (Ps. 16:10). But all these things have been fulfilled in the Messiah. When he came to them, they did not receive him (Jn. 1:11), they wickedly judged him by means of false witness. He was hung upon the tree by their hands; they pierced his hands and his feet with the nails which they fastened in him; all his bones cried out. On that day there was great wonder: for the light became dark in the middle of the day, as Zechariah had prophesied saying, "The day shall be known to the Lord; it shall be neither day nor night, and at the evening time there shall be light" (Zech. 14:7). What was the day that was distinguished by the miracle, that was neither day nor night and at the evening time there was light? But that is the day on which they crucified him (Mt. 27:45); there was darkness in the middle of the day and there was light at the evening time. Again he said, "On that day there shall be cold and frost" (Zech. 14:6). As you know, on that day (on) which they crucified him there was cold, they laid a fire so that they might

warm themselves, when Simon came and stood with them (Jn.18:18). Further he said, "The spear shall rise against the shepherd and against the sheep -my friends- and it shall smite the shepherd and the sheep of his flock shall be scattered, and I will turn my hands against the pastors" (Zech. 13:7; Mt. 26:31; Mk. 14:27).

David has further said about his passion, "They put bitter herbs in my food and for my thirst they gave me vinegar to drink" (Ps. 69:21). Again he said in that text, "They have persecuted the one whom you have smitten and they have added to the grief of him who is killed" (Ps. 69:26). For they added to him many things which were not written about him: curses and abuses which not even the scripture can reveal, for their abuses were odious. "Yet it pleased the Lord to humble him and to allow him to suffer" (Isa. 53:10); "He was killed on account of our iniquity and was humiliated on account of our sins" (Isa. 53:5); "Sin was placed on his person" (2 Cor. 5:21).

11. We worship those mercies and bow the knee before the majesty of his Father, who turned our worship to him. We call him God like Moses, First-born and Son like Israel, Jesus like Joshua³², the son of Nun, Priest like Aaron, King like David, Great Prophet like all the prophets, Shepherd like the shepherds who pastured and led Israel. He called us sons as he had said, "strange sons shall hear me" (Ps. 18:44). He has made us his brothers as he had said, "I will declare your name to my brothers" (Ps. 22:22). And we have become friends to him as he had said to his disciples, "I have called you my friends" (Jn. 15:15), just as his Father called Abraham "my friend" (Isa. 41:8). And he has said to us, "I am the good Shepherd (Jn. 10:11), the Door (Jn. 10:7), the Way (Jn. 14:6), the Vine

32 In Syriac both these names are identical.

(Jn. 15:1), the Sower (Mt. 13:46), the Lamp (Jn. 5:35), the Light (Jn. 1:9, 8:12), the King (Mt 2:2, 2:15, 27:11), God (Jn. 1:1), the Life-Giver (Jn. 5:21), the Redeemer (Lk. 2:11); and he is called by many names.

12. This small argument I have written to you my beloved that you may make the defence against the Jews, because they say that God has no son, and because we call him God, the Son of God, King and First-born of all creatures.

The end of the Demonstration on the
Messiah, the Son of God

XVIII

THE DEMONSTRATION AGAINST THE JEWS ON VIRGINITY AND CONTINENCE

The Jews accused the Christians of violating the will of God with regard to marriage and procreation. This situation prompted Aphrahat to present this apologetic Demonstration (section 12). Section 1 is the introduction of the Demonstration where he presents the arguments of the Jews from the Old Testament against the Christian practice of celibacy and he says he will instruct on this points as far as he can. He illustrates through the examples of the patriarchs of the Old Testament that the obedience of a few persons pleases God rather than the disobedience of a large number of unrighteous people (sections 2-3). From the moment God first spoke with Moses and called him for His service, he abstained from the world and from the duties of marriage; Israel abstained from marital relations in order to receive the revelation from God (sections 4-5). Virginity and continence were noble and desirable before God even in ancient times. The priests were asked to marry only the virgins. Joshua, Elijah, Elisha, Jeremiah etc. were celibates (sections 6-7). In order to demonstrate the superiority of virginity over marriage in section 8 he makes a comparison between two things which were created by God. Even though both are good, one is better than the other. So also marriage is good but virginity is better. He depicts the

examples of certain things and persons in section 9 who were fair and beautiful in their virginity; they also were away from sin. A celibate loves God his Father and the Holy Spirit his Mother with an undivided heart (sections 10-11).

1. My beloved, I wish to instruct you, also about this matter which is troubling me, about this holy covenant, the virginity and continence in which we find ourselves. For, because of their lasciviousness and impurity of their bodies, the Jewish people stumble at it, and they change and weaken the minds of those simple and ordinary people who are attracted and captivated by their upsetting argument.

They say that When God created Adam, He blessed him as follows, saying to him, "Increase and multiply, procreate and fill the earth" (Gen. 1:28).

And in the same way he said also to Noah, "Multiply on the earth and procreate in it" (Gen. 9:7).

He blessed Abraham saying to him, "Look up to the heavens, and count the stars if you are able to count them" And He said to him, "Thus shall your seed be" (Gen. 15:5).

He said to Israel in the blessings, "There will not be no barren male or barren female among you" (Deut. 7:14). Further He said, "There shall not be a sterile male or barren female in your land" (Ex. 23:26).

Isaac was given to Abraham in the blessing (Gen. 17:16). Isaac prayed for Rebecca that she might give birth (Gen. 25:21). He (God) blessed Jacob that his seed might multiply.

Hannah earnestly asked for Samuel, and the children of the barren woman were many in (the promise of) her giving birth (1 Sam. 1:10-20).

And all the righteous received offspring and blessing. But you are doing something which was not commanded by God, for you have received a curse and have multiplied barrenness. You have prohibited procreation, the blessings of the righteous. You do not take wives, and women belong to no men. You hate procreation, the blessing given by God. My beloved, it is on these arguments that I will instruct you as far as I can.

2. When God blessed Adam, He said to him, "Beget and multiply on earth" (Gen. 1:28). For behold He blessed them in order that the world might be filled by them. From his children there were (indeed) fruit, but when they multiplied, they became corrupt and acted wickedly until they vexed and grieved the spirit of their Creator by means of their sins, and He said, "I am sorry that I have made them" (Gen. 6:7). He blotted them out in the pouring out of His anger and with harsh judgement with the waters of the flood.

Therefore tell me, O debater of Israel, what was the benefit of the blessing of Adam, seeing that they corrupted their ways and were wiped out by the waters of flood? In the same way they corrupted the nature of marriage and were condemned, and the blessing was extinguished by the sins of the wicked.

Noah with a small number, though not many, built an altar and appeased the compassion of the Holy One (Gen. 8:20). Noah was better with his small numbers than the entire corrupt generation, and from him the second world was founded.³³ Furthermore Noah was blessed that he might multiply by procreation so that the world might be filled and the children of Adam might be numerous (Gen. 9:17). And when they had multiplied and had

³³ He had expressed this idea already in Demonstration XIII:7.

grown strong and numerous through procreation, all nations and languages who were from his seed disregarded God and worshipped idols. They were considered by God as nothing (Dan. 4:32) "Like a drop out of a bucket and as the dipping of the balance" (Isa. 40:15). Only the seed of the righteous ones lived on and were delivered before God.

What was the benefit of the blessing for the ten generations who were before the flood? What was the advantage for the Sodomites, who lost their lives by fire and sulphur, and whose blessing was extinguished by the sins of the wicked (Gen. 19:1-29)? Or what profit or advantage did the blessing bring for the six hundred thousand who went out from Egypt, who perished in the arid wilderness, having angered the Holy One (Num. 14:29-35)? What advantage or profit was there in the blessing of procreation for the unclean nations whom Joshua destroyed? What did the blessing that "His seed should multiply like stars" profit Israel when war and the sword finished them off?

3. But for God a single man who does (His) will is more excellent and noble before his majesty than the ten thousands and thousands of those wicked ones.

Noah was more excellent and noble before God than the ten generations of corruption before him.

Abraham was considered before God more than the ten generations that preceded him and he was also better than those who came after him.

Isaac and Jacob, the sons of promise, were better and were excellent before God than all the Amorites who lived among them.

Joseph was considered before God more than the entire wicked nation of the house of Pharoah.

Moses, the great prophet in Israel was better and more excellent before God than the six hundred thousand whom he led out of Egypt, who grieved God by their rebellion and were unable to enter the land of promise.

4. I shall instruct you how virginity and continence were greatly preferred before God among that people, that first people, than much procreation which prospers nothing. From the moment his Lord spoke with the man Moses, the great prophet and the leader of the whole Israel, he loved continence and served the Holy One. He abstained from the world and from procreation, and remained to his own, in order to please his Lord.

But show me what you say, O wise debater of the people: from the time that God (first) spoke with Moses, did he carry out the duties natural to marriage? But if you bring us a false argument, I shall not be deceived by your disturbance, for in your own filthiness, you want to make the Holy One unclean. For if he had carried out the duties proper to marriage, he would not have been able to serve his Lord's majesty, just as Israel was unable to receive the holy utterance and the living words which the Holy One spoke with Moses on the mountain until he had sanctified the people for three days. Then the Holy One spoke with them. For He had said to Moses, "Go down to the people and sanctify them for three days" (Ex. 19:10). Thus Moses openly said to them that "You should not approach a woman" (Ex. 19:15).³⁴

34 A careful analysis of his arguments to show the superiority of virginity over marriage reveal that many of them spring from the cultic prescriptions of ritual purity; they have nothing to do with the superiority of virginity over marriage in the original context.

When they had been continent for these three days, then on the third day, the Holy One was revealed in a powerful radiance, with great glory and a mighty noise, with terrible thunder and loud trumpeting, with continuous flashes and bright lightening (Ex. 20:18). The mountains trembled and the hills were moved, the sun and the moon changed their course. Moses went up to mount Sinai and entered on the cloud and received the commandment. Moses saw the glorious radiance and was shaken and moved, and trembling seized him, for he saw the shekinah of the Exalted One reclining on the mountain, the great power of the throne of God, to which ten thousands and thousands cover their faces when they serve him, from its glorious radiance. They run and fly with their swift wings and cry out, sanctify and exalt his majesty. Alert and ready, swift in their race, glorious, fair, beautiful and delightful; they hurry about sanctifying and fulfilling his command; they go up and come down in the air like swift flashes of lightening.

5. For, Moses was speaking and God answered him with a voice (Ex. 19:19). Israel stood on that day in quaking, in fear and trembling (Ex. 19:16). They fell on their faces, (for) they were not able to bear (it), and they said to Moses, "Let not God speak with us, lest we die" (Ex. 20:19; Deut. 5:27). O Stubborn man, who is vexed and stumbles over these things, if the people of Israel with whom God spoke for one hour only, could not hear God's voice until they had been sanctified for three days, even though they did not go up to the mountain or enter the thick cloud, how was it possible for the man Moses, the prophet, the bright eye of the entire people who continuously stood before God and spoke with Him face to face (lit. Mouth to mouth), (Ex. 33:11) how could he have anything to do with marriage? If God spoke with

Israel, who had been sanctified only for three days, how much better and desirable are those who sanctify all their days, being alert and prepared, and standing before God. Should not God love them all the more and His spirit dwell in them, as He said, "I will dwell in them and walk among them" (Lev. 26:12; 2 Cor. 6:16). And Isaiah had said, "Upon whom shall I look, and (where) shall I dwell, if not in the calm and humble who tremble at my words" (Isa. 66:2)?

6. I shall demonstrate to you that how virginity is most excellent and desirable before God. For the Holy One commanded to the priests, the sons of Aaron, who served before him, that not one of them take a wife, a widow³⁵ or a deserted woman or one unclean through prostitution, but he should marry a virgin from his own people, one who had not been made unclean by any other man (Lev. 21:13-15). See that a widow is considered unclean by comparison with a virgin. If then marriage is better than virginity and continence, why was necessary to warn Israel and sanctify it those three days and then He would speak with them? And why was it required that a priest should take a virgin, and not to touch a widow or a deserted woman? And why did Moses restrain himself and stay continent apart from his wife, for forty years, so that he might have had more children than Gershon and Eliezar (Ex. 18:2-4)?

So it brings a matter to my mind, that it would have been better had Zimri never been born, since it was because of his licentiousness that twenty-four thousand man fell from Israel in a single hour (Num. 25:6-15)!

35 According to Aphr. a priest could not marry a widow. But it is not correct; according to Ezekiel 44:22 a priest could marry a widow, if she is the widow of a priest.

And that Achar also had not been formed in the womb of his mother, since it was he who made the camp of Israel accursed!

And would that Eli had remained in continence, and Hophni and Pinhas had never been born to him, who defiled the priesthood and conducted themselves avariciously (1 Sam. 2:12-17)!

Why were sons for Samuel necessary, for they did not keep the law or did not walk in his ways?

There are many like these, where it would have been better for them, had they never fathered children, or even had they not been born (Mt. 26:24; Mk. 14:21).

7. Moses loved continence and was loved by the Holy One, who showed him His glory.

And Joshua, son of Nun, loved Virginity and dwelt in the tabernacle where the Holy One was served (Ex. 33:11).

And Elijah was distinguished by virginity and lived in the desert, in the mountains and in the caves. The Holy One exalted him to the place of the saints, where those who love impurity have no authority.

And Elisha remained solitarily and was chaste. God performed wonderful works of power by means of him.

Further Jeremiah had said, "I do not have any desire for the (woeful) day of a man" (Jer. 17:16). Further his Lord also commanded him, saying to him, "You shall not take for yourself a wife, nor shall you have sons and daughters" (Jer. 16:2). But on this (point) the Jews make the defence (saying), on this account God commanded to Jeremiah, "You shall not take a wife or have sons and daughters in this place. For thus has the Lord spoken concerning the sons and daughters who may be born in this place: they shall die the death of those ravaged by

hunger" (Jer. 16:3-4). For this reason that he said to him, "Do not take a wife".

O you who are lacking intelligence! Who holds such an opinion? The one who put Jeremiah in favour before the king of Babylon, if he had fathered any sons would also have saved them from the sword and famine.

And also the Lord of Ezekiel did him a favour and took away from him the desire of his eyes by a sudden blow; He took and threw away from him a harmful yoke (Ezek. 24:16).

But show me, O teacher, about Joshua, the son of Nun, (whether) he took a wife and fathered any sons.

And instruct me also about Elijah and Elisha, his disciple, what house was their possession in this world? Behold they were dwelling in the desert, in the mountains and in the caves, in affliction and in persecution (1 Kgs. 19:4, 9; Heb. 11:38). None of them had a wife and they were looked after by their disciples.

Look at Gehazi, the disciple of Elisha, when his mind was inclined towards this world and he desired possessions, wife and children, Elisha said to him, "Is this the time to acquire possessions, vineyards and olives? Since you have done this thing the leprosy of Naaman will clothe Gehazi and all his descendants for ever" (2 Kgs. 5:26-27).

Now if you bring me proof from the Scripture concerning any one of these I shall accept it from you. But I will not listen to anything that you invent and say of your own mind, for you want to make the Holy One unclean by means of your perverse proof.

8. But far be it from us that we should attribute any shame to marriage which God has given in the world. For it is written thus, "God saw all that he had made and

behold it was very good" (Gen. 1:31). But there are some things which are better than others:

God created heaven and earth, and they are very good, but heaven is better than the earth.

He created darkness and light, and it was very good, but light is better than darkness.

He created night and day, and it was very good, but day is better than night.

He created the sun and moon, and it was very good, but the sun is better than the moon.

He created the stars of the sky and it was very good, but one star is better in its light than (another) star.

He created Adam and Eve, and it was very good, but Adam is better than Eve.

He created marriage, (that provides) procreation in the world, and it is very good, but virginity is better than it.

9. When the earth was virgin it was not polluted but after rain fell on it, it brought forth thorns.

Adam was beloved and fair in his virginity, but after he gave birth to Eve, he went astray and transgressed the commandment.

The sons of Seth in their virginity were beautiful but when they mixed with the daughters of Cain, they were wiped out with the waters of flood (Gen. 7:17-24).

Samson was fair as a Nazirite in his virginity; but he destroyed his Naziriteship by his licentiousness (Jud. 16:4).

David was pleasant in his youth, but in his passion for Bathsheba, he transgressed the law (2 Sam. 11) and violated three commandments out of ten, (namely) "You

shall not covet, you shall not kill and you shall not commit adultery" (Ex. 20:13-14, 17).

Amnon was fair in his virginity, but in (his) immodest lust for his sister, Absalom killed him (2 Sam. 13:1-9).

Solomon was fair and glorious in his virginity, but in his old age his heart turned away from God through his desire for women (1 Kgs. 11:4).

10. We have heard from the Law that "A man shall leave his father and his mother and cling to his wife, and they shall become a single flesh" (Gen. 2:24). Truly this is a great and excellent prophecy. Who leaves the father and mother on taking the wife? The meaning is this: when a man has not yet taken a wife, he loves and honours God his Father and the Holy Spirit, his mother, and he has no other love.³⁶ When a man takes a wife, he deserts his Father and his Mother, those that are mentioned above, and his mind is captivated by this world. His mind, his heart and his thought are drawn away from God into the midst of the world; he loves and cherishes it just as a man loves the wife of his youth (Prov. 5:18). His love for her is separate from that for his father and for his mother.

11. It said, "the two shall become a single flesh" (Gen. 2:24). This is true that, just as a man and the wife become a single flesh and a single mind, his mind and his thought go away from his father and his mother, so also a man who has not yet taken a wife, but remains solitary, is in one spirit and in one mind with his Father.

36 One of the earliest references of Holy Spirit as feminine is found in Odes of Solomon XXXVI:3. Perhaps the biblical root of Holy Spirit as feminine is connected with the use of bird imagery for the Holy Spirit. The Spirit hovered over Jesus at the time of his baptism in the form of a dove (Lk. 3:22). The Syriac root *rhp* is used for the hovering of a mother bird. Refer to J. Payne Smith (ed.), *A Compendious Syriac Dictionary*, (Oxford, 1903), 538. See also L. E. Keck, "The Spirit and the Dove", NTS 17 (1970-71), 41-67.

12. My beloved, I have written to you on virginity and continence, because I have heard of a Jew who shamed one of our brethren, the fellow member of our Church, saying to him, "You are unclean, for you do not take wives, while we are holy and excellent, we who procreate and increase progeny in the world". It is on this account that I have written this argument for you.

Now on virginity and continence, I have written to you above and I have instructed to you in the Demonstration on the Bnay Qyama, how fair and delightful is virginity, even when someone undertakes it in affliction, as our Lord said, "Not everyone is capable of it, but he to whom it is given" (Mt. 19:11). The Apostle said, "On account of the necessity in the world it is advantageous for a man to remain as he is" (1 Cor. 7:26).

There is great reward for this portion, because we perform it in our own free will and not in bondage or under compulsion of a commandment, for we are not bound to it under the law. Its image and likeness we find in the Scripture, and we have seen that the likeness of the Watchers in heaven has been found and obtained through a gift by the victorious (Heroes of the Old Testament) on earth. This is a possession which, once lost, cannot be found, and no man can acquire it with any price. A man who had it, but lost it, will not find it again. Nor will a man who never had it be able to overtake it by running.

My beloved, love this gift which has no equal in the whole world. Make your defence against the Jews with this thing which I have written to you, who in their licentiousness do not grasp the power of virginity and continence.

The end of the Demonstration against the
Jews on Virginity and Continence.

XIX

THE DEMONSTRATION AGAINST THE JEWS ON ACCOUNT OF THEIR SAYING THAT IT IS CERTAIN FOR THEM TO BE GATHERED TOGETHER

The Jews had an empty hope that they would again be gathered together. They were depending very much on the words of Ezekiel that "I shall leave none of them among the nations" (Ezek. 39:28). Aphrahat argues here that Israel will never again be gathered together (section 2). Even when Israel was oppressed by slavery, they were not willing to go out of Egypt. They said, "Leave us alone, so that we may serve the Egyptians" (Ex. 14:12) (section 1). By means of various prophecies in sections 3 and 4 he demonstrates that neither God, nor the prophets, not even Moses accepted their goodness. They were rebelling before God. Israel has never accepted correction in their days (section 5). God saved Israel only twice, once from Egypt by means of Moses and from Babylon by means of Ezra. God would not set his hand a third time to possess the remnant of his people and they would not be gathered together (sections 6-7). In section 8 the prayer of Daniel (Dan.9) is presented. He had known that the prophecy of Jeremiah that "after seventy years Israel will return

from Babylon" (Jer. 29:8) was true. Messiah will restore and rebuild Jerusalem, its streets and the broad ways at the end of the time. He shall abolish the sacrifice and the offerings (sections 9-11). Like the other Demonstrations in section 12, he says the purpose of writing this brief explantation is to strengthen the mind of the believers so that they will not be deceived by the dangerous arguments of the opponents. In the final section he deals once again with the vision of Daniel and expresses his view that Jerusalem will remain in a state of destruction forever until the final end.

1. The voice of the Holy One was heard by Moses. He sent him to bring his people out of Egypt, from the house of Pharaoh, from the servitude to the Egyptians, saying to him, "Say to Pharaoh, Israel is my first-born son. I say to you: send out my son that he may serve me" (Ex. 4:22-23). Once he had led them out from Egypt with signs and wonders, with a mighty hand and raised arm, and with magnificent visions, he caused them to pass through the desert and led them there forty years. He brought them into the promised land and caused them to cross the Jordan and gave it to them an inheritance, having destroyed its inhabitants from their presence. They dwelt in it four hundred and forty years until Solomon built the Temple, and (again) four hundred years (till) the king of Babylon had dominion over them. Because of their many sins he uprooted them and scattered them among all nations because they did not hear his prophets whom he had sent to them. When they had been in Babylon for seventy years he recalled for them again the covenant with their fathers and he proclaimed to them through his prophets that they should go up from Babylon after seventy years (Jer. 25:11-12; 29:10).

When the seventy years were completed as Jeremiah had prophesied, Daniel prayed and offered a petition that

he should restore their captivity and have mercy on them (Dan. 9:3-4). "And the Lord stirred up the spirit of Cyrus and he caused to pass a proclamation throughout his whole kingdom announcing to them, saying, Who remains of all the people of the Lord and (still) his God is with him?, let him return and go to Jerusalem which is in Judah" (Ezra 1:1-3). Because they were mingled with the Peoples, they had built (houses), planted (trees) and acquired (property) in the place of their captivity,³⁷ they did not all wish to go up completely, but some of them went up, and some of them remained. Because God had known their evil inclination, he did not compel them to go up from Babylon. But Cyrus, the king of Persia proclaimed to them without pressure.

For even when he brought them out from Egypt through Moses, if the oppression of Pharaoh had not been powerful over them they would not have wished to go up from Egypt, as they said to Moses, blaming him in the desert, "This is the word that we told to you in Egypt, let us alone, that we may serve the Egyptians, for it was better for us in Egypt" (Ex. 14:12). Look, even when they were oppressed by slavery, they were not willing to go out of Egypt, until the Egyptians forced them to go out from their land when they saw that their first-born were dead, saying, "We shall all die" (Ex. 12:33). It is written, "The Egyptians compelled the people to go out from their land" (Ex. 12:33). And also from Babylon, if the oppressors had gathered together against them, (then) they all would have gone out.

2. I have written this to you because (even) today they hold as true an empty hope, saying, "It is still certain for

37 In Dem. XV:6 he mentions that while Israel mixed with the Egyptians, they worshipped the gods of Egyptians.

Israel that it will be gathered together, because the prophet has thus said, "I shall leave over none of them among the nations" (Ezek. 39:28). If all our people were (once) gathered together, why should we (even) today scattered among every people? About these things I shall instruct you, my beloved, as much as I can, that Israel will never again be gathered together. For they all trust on this: look how all their prophets have given to Israel hope.

Hear, O debater of Israel: no law is placed on God, nor is there anyone above him to find fault with him for what he does. For he has said, "If I should speak concerning a people and concerning a kingdom, (that I will) build and plant it, but afterwards it does that which is evil before me, (then) I also will make my word untrue and I will turn away from it the good which I promised to it; I shall destroy it in its iniquity and in its sins. If again I speak concerning a people and a kingdom that (I will) uproot it, pull it down, overthrow and destroy it, but (if) it does that which is good before me, (then) I also will turn away from it the evil which I had promised concerning it" (Jer. 18:7-10). Isaiah had also said, "Woe to the plunderer; you too shall not plunder. Let no liar act deceitfully among you. (For) when you seek to plunder, you will be plundered, when you seek to act deceitfully, they shall act deceitfully with you" (Isa. 33:1). In these things there is no one who finds fault with the will of God.

3. I will write and show to you that God never received their gratitude, nor did Moses, nor did all their prophets. For Moses said to them, "You have been rebellious before the Lord, from the day that I knew you" (Deut. 9:24). Again he had said, "It is a people whose mind is lost and there is no understanding in it"

(Deut. 32:28). Further he said, "They have provoked me to anger with their graven images; they have provoked me to jealousy with their false gods. I will also provoke them with a people who is no people; I will anger them with a foolish people" (Deut. 32:21). Moses has further said to them, "I know that after my death you will certainly act corruptly and you will turn aside from the way which I have commanded you. Many evil things will come upon you in the latter days. Behold, while I am alive with you, you have provoked the Lord" (Deut. 31:27, 29).

Hosea has said, "I have cut off the prophets and I have slain them with the word of my mouth" (Hos. 6:5). "Sons of Israel, you have not turned from your iniquity, ever since the days of your fathers" (Mal. 3:6-7). Again he said to them, "Your goodness is like the cloud of the morning and like the early dew it passes away" (Hos. 6:4). Again he said, "Woe to them who turn from me, I will bring misfortune upon them" (Hos. 7:13). And again he said, "They went to Baal-Peor, and they separated themselves unto the shameful thing" (Hos. 9:10). Again he said, "Their honour has flown away from them like a bird. If they bring up sons, I shall bereave them among men and I shall put to death the delight of their bowels" (Hos. 9:11, 12).

Again Jeremiah has said, "Call them rejected silver, for the Lord has rejected them" (Jer. 6:30). Hosea has said, "I will drive them out of my house and I will have no more mercy upon them" (Hos. 9:15). Therefore he said, "He had no more mercy on them" (Hos. 9:15). What do they have say, then?

Again he said, "The Lord has rejected them because they did not hear him" (Hos. 9:17). Again he has said,

"They shall be wandering among the Peoples" (Hos. 9:17). Again he said about them, "According to the good of their land, they have increased altars and built offering places" (Hos. 10:1). Again he said, "Ephraim shall receive shame, and Israel shall be ashamed in his own mind" (Hos. 10:6). Again he said, "Ephraim has surrounded me with lies, and Judah and the house of Israel with deceit" (Hos. 12:1). Again he has said, "I have destroyed you Israel; who will help you?" (Hos. 13:9). Again he said, "I have given to you a king in my anger, I have taken him away in my wrath" (Hos. 13:11). Micah has said, "You shall not lift up your neck, nor shall you walk standing up straight" (Mich. 2:3). Again he has said, "Arise and go; for this was not my rest" (Mich. 2:10). Again he has said, "Those who see visions shall be ashamed; soothsayers shall be confounded; all their lips shall be covered, for God will not answer them" (Mich. 3:7).

4. Why did he say about the soothsayers and about those who see visions that "they shall be ashamed and their lips shall be covered?" For behold this is the plague which has no healing. For it is written in the Law, "When there shall be a leper in Israel, he shall cover his lips and his clothes shall be rent and his head shall be shaved. His habitation will be outside the camp. All the days he will call himself unclean, for he has leprosy in himself" (Lev. 13:45-46). Therefore the prophet who proclaims falsehood with his lips will receive the wound of leprosy; he will cover his lips all the days and sit in confusion like Uzziah, the king of the house of Judah, because he wanted to take by force the priesthood; leprosy went out from before the Shechinah of the Holy One and smote him on the forehead. And he sat ashamed all the days in secret in the house (2 Chr. 26:19-21; 2 Kgs 15:5). There was great trembling among the whole people as

Zechariah had said, "You shall flee as you fled in the earthquake, that was in the days of Uzziah, the king of the house of Judah" (Zech. 14:5).

5. Look how they have not accepted correction in their days. For he said, "I have smitten you with blight and hail-stones, and the creeping locusts have eaten the multitude of your gardens. Yet you have not returned to me, says the Lord" (Amos 4:9; Hag. 2:7). Again he said, "I have overthrown you, as God overthrew Sodom and Gomorrah" (Amos 4:11). He made it known that there was no more hope for them, "The virgin of Israel is fallen and will no longer rise" (Amos 5:2). Again he said, "She is left on the ground and there is none to raise her up" (Amos 5:2). Further he said, "There are lamentations in all the streets and in all the broad places they shall say, Alas! Alas!" (Amos 5:16). He has rejected and cast them away from before him, saying, "I hate and I reject your feasts, and I will not smell your sacrifices" (Amos 5:21). Again he said, "I will not be pleased with your offerings and I shall not look on the beauty of your fatlings" (Amos 5:22). Again he said to them, "O children of Israel, did you offer to me sacrifices and offerings during the forty years in the wilderness? (Amos 5:25).

About his abandoning them Jeremiah has said, "I have forsaken my house, I have left my inheritance" (Jer. 12:7). Again he has said, "I have given to the daughter of my people a bill of divorce" (Jer. 3:8). Because they boast that "We are the people of God", the prophet called out, saying to them, "Behold, you are like the children of Cushites to me, O children of Israel! Behold I brought up the children of Israel from the land of Egypt and the Philistines from Capadocia and the Aram from Kir. The eyes of the Lord of Lords are upon the sinful kingdom, and I will destroy it from the face of the earth" (Amos 9:7-8).

Know that he regarded them like the Philistines. Jeremiah had said about the congregation of Israel, "I had planted you a shoot, wholly a true seed; but you have turned and have rebelled against me like a strange vine" (Jer. 2:21). Moses had said, "Their vine is from the vine of Sodom and from the planting of Gomorrah. Their grapes are bitter grapes, their clusters are bitter for them" (Deut. 32:32).

David said, "I have brought a vine out of Egypt and I looked on it, and have planted its root" (Ps. 80:8). He said, "I have destroyed the peoples and planted it" (Ps. 80:9). But when they had sinned he said, "The boar of the forest has devoured it and the wild beasts of the field have pastured on it" (Ps. 80:13).

Ezekiel has said about the vine, "Fire has consumed its two branches and laid waste its midst" (Ezek. 15:4). For he had said, "When the vine was faultless, it was not useful for work. And now the fire has consumed and destroyed it, how shall it be useful for work?" (Ezek. 15:5). About the whole vineyard Isaiah has prophesied, saying, "My beloved had a vineyard on the corner of a fertile region. He cultivated it and enclosed it with a fence and planted vine-shoots in it. But when the vineyard brought forth thorns, he broke down its fence, demolished its tower, left it uncultivated, and he prohibited his clouds from bringing down any rain upon it" (Isa. 5:1-6).

He said about the false prophets, "Woe to those who build Zion with blood and Jerusalem in iniquity" (Hab. 2:12; Mich. 3:10). He said again about them, "From the prophets of Jerusalem paganism has gone out throughout the whole land" (Jer. 23:15). Isaiah had said about the calling of the nations that, "It shall be in the last days that the mountain of the House of the Lord shall be established

at the top of the mountain and high above the heights. Nations will be gathered to it. And many Peoples shall go and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob. He will teach us of his ways and we will walk in his paths. For out of Zion the law has gone forth and the word of the Lord from Jerusalem" (Isa. 2:2-3). When the law went forth from Zion, where did it go? For he had said, "He shall judge among the Peoples and shall rebuke many Peoples who are far off" (Isa. 2:4). Isaiah had said about them, "Separate from them, and call them unclean, for the Lord has rejected them" (Isa. 52:11; Lam. 4:15; Jer. 6:30). Again the prophet has said, "They have rejected their benefits like a rag which the moth had eaten" (Mich. 7:4). Again he said, "They shall be angry as a result of their ways and they shall tremble and be afraid of the Lord our God" (Mich. 7:17). Again he has said, "I shall burn your gathering places amidst smoke and the sword shall devour your young lions³⁸" (Nahum 2:14). Again he had said, "Woe to the city of blood which is all full of falsehood, in which ruin is not ceased" (Nahum 3:1).

Micah has said, "Judah has acted treacherously and an abomination is committed in Israel and in Jerusalem, for Judah has defiled the sanctity of the Lord" (Mal. 2:11)³⁹. He said, "You have turned aside from the way and have caused many to stumble against the law; you have nullified the covenant of Levi. I also have made you contemptible and humiliated among every people because you did not keep my ways" (Mal. 2:8-9). About the Peoples he had said, "I shall restore to them a chosen speech" (Zeph. 3:9).

38 The text has g'ryk' your arrows', but this must be a corruption of the *Peshitta's* g'ryk 'your young lions'.

39 It may be by mistake he mentions the name Micah instead of Malachi; for the quotation is from Malachi.

Malachi has said about them, "You have wearied the Lord with your words" (Mal. 2:17). Again he said, "But you, children of Jacob, have not departed from your iniquities, and you have not kept my commandments from the days of your fathers" (Mal. 3:6-7).

6. Therefore hear, my beloved, that God saved Israel only twice: once from Egypt, and the second time from Babylon; from Egypt by means of Moses, and from Babylon by means of Ezra through the prophecy of Haggai and Zechariah. For Haggai had said, "Build this house and I shall take pleasure in it and I shall be glorified in it, says the Lord" (Hag. 1:8). Again he said, "Act, for I am with you, and my spirit abides among you. Do not fear, for thus says the Lord almighty: once more I will shake the heaven and the earth, the sea and the dry land; and I will shake all nations. They shall bring desirable things of all nations; and I will fill this house with glory. The latter glory of this house shall be greater than the former" (Hag. 2:4-7, 9). All these were said in the days of Zerubbabel, and in the days of Haggai and Zechariah. They were exhorting about the building of the house.

Zechariah said, "I have returned to Jerusalem with mercies; and I give my house in its midst" (Zech. 1:16). Again he said, "The cities shall be emptied of goods. The Lord shall build Zion and shall again choose Jerusalem" (Zech. 1:17). Again he had said, "I am zealous for Zion and have great zeal for Jerusalem; I am greatly angry with the nations who are raging" (Zech. 1:14-15). Again he said, "Jerusalem shall be inhabited (as) farms for the multitude of the people and cattle who are in it, and I shall be in it like a fortification of bronze. I will be the glory in her midst, says the Lord" (Zech. 2:4-5). Again he said, "O! O! Flee from the land of the north, says the Lord, for I have

scattered you to the four winds of heaven. Deliver yourself, O Zion, (who) dwell with the daughter of Babylon" (Zech. 2:6-7). Again he said, "The Lord shall inherit Judah his portion in his holy land, and shall be pleased with Jerusalem again" (Zech. 2:12). Further he has said, "The hands of Zerubbabel laid the foundations of this house, and his hands shall finish it" (Zech. 4:9). All these things Zechariah had prophesied and they were fulfilled and completed with the gathering together of Israel from Babylon. It is not as they say, Israel is still going to be gathered together.

7. Listen then, my beloved, I will convince you that Israel was saved two times, once from Egypt and the second from Babylon. For Isaiah had said, "The Lord would again set his hand the second time to possess the remnant of his people that are left from the land of Assyria, and from Egypt, and from Tyre and from Sidon and from Hamath, and from the distant islands" (Isa. 11:11). For, if they are still to be gathered together and to be redeemed, why did Isaiah say, "The Lord will again set his hand a second time to possess the remnant of his people that are left?". For, if there is still a salvation for them, Isaiah ought to have said "God will set his hand a third time to possess the remnant of his people"; but he would not have said a second time.

8. Hear again, I will instruct you about the prayer which Daniel prayed before his God; he sought and made supplication for the children of his people, that they might return and turn back from Babylon (Dan. 9). For Daniel was the man who was (after God's) desire to whom the hidden things were revealed (Dan. 9:23) and he made known the end, for he was a prophet who was building upon the words of the prophets. For when his people were carried into captivity to Babylon, there arose among

them false prophets, and they were prophesying in falsehood and in treachery, saying "Thus says the Lord, within two years I shall break the yoke of Nebuchadnezzar, the king of Babylon, from the neck of all the Peoples" (Jer. 28:11). Then, when Jeremiah had heard the prophecy of false prophets, he wrote a letter and sent (it) to Babylon, "Do not listen to the false prophets who are among you, who assure you saying, after two years you will return from Babylon: for thus says the Lord; build houses and dwell (in them), plant gardens and eat their fruits. Take wives for your sons and give your daughters to the husbands. For after seventy years are completed at Babylon, then you will return from there" (Jer. 29:8, 5, 6, 10).

Daniel who was clothed in the spirit had known that the prophecy of Jeremiah was true. When the seventy years were completed, then he prayed, beseeched and made supplication before his God. "In the first year of Darius, the son of Ahasuerus, from the seed of Medes who became king over the kingdom of Chaldeans, (in) the first year of his reign I, Daniel became aware of the number of years in the books\scripture, and I saw that the word of the Lord had come about, which Jeremiah the prophet had spoken. When seventy years were completed for the desolation of Jerusalem, I raised my face before the Lord God to beseech in prayer, by supplication, by fasting and by sack-cloth and ashes.

I prayed before the Lord my God, and I confessed and said in supplication, O Lord, the great and revered God, (who) keeps the covenant and grace for those who love him and for those who keep his commandments. We have sinned and have acted foolishly, we have done wrong and have rebelled, we have gone astray from your commandments and from your judgements. We did not

listen to your servants, the prophets who spoke in your name to our kings, to our princes, to our fathers and to all the people of the land. O Lord, yours is the victory and ours is the confusion of face, as at this day, for the people of Judah and for the inhabitants of Jerusalem and for all Israel that are near and that are far off, for all the countries where you have scattered them because of their iniquity which they committed against you, O Lord. Confusion of face is for us, for our kings, for our princes, and for our fathers, because we have sinned against you. Mercies and forgiveness of sins belong to the Lord God, for we have rebelled against him and we have not obeyed the voice of the Lord our God, to walk according to his law which he gave before us through his servants, the prophets.

All Israel have transgressed your law and have gone astray and have not obeyed your voice. You have brought upon them the curses and the plagues that are written in the law of Moses, the servant of God; for we have sinned before him. And he confirmed his words which he spoke against us and against our judges who judged us (Deut. 28:15; 31:17, 29), by bringing upon us a great evil. Never was done in like manner under the heavens as was done upon Jerusalem.

As it is written in the law of Moses, all this evil which you brought upon us (Deut. 28:15; 31:17, 29); yet we have not prayed before the Lord our God, that we might repent of our sins and understand your faithfulness. The Lord has stirred up the evil and brought it upon us; for the Lord our God is righteous in all his works which he has done; yet we have not obeyed of his voice.

So now, O Lord our God, who brought your people out from the land of Egypt with a mighty hand and an

exalted arm and have made for yourself a name as of this day, we have sinned and have done wickedly. O Lord, according to all your righteousness which you have done towards us, turn aside your anger and your fury from your city Jerusalem and from your holy mountain, for because of our sins and because of the iniquities of our fathers, your people are scattered in every land; Jerusalem has become a reproach to all the nations.

Now therefore hear, O God, the prayer of your servant and our supplication and cause your face to shine upon your sanctuary which is desolate. For your name's sake, O Lord my God, incline your ear and hear; open your eyes and see our destructions and our desolations and the city upon which your name is called. It is not upon our righteousness that we trust and pray before you, but on your many mercies. O Lord hear, O Lord, have pity on us: listen and act; do not delay, because of your name, O my God, because your name is called upon your city and upon your people" (Dan. 9:1-19).

9. Then, when Daniel had completed his prayer, he said, "While I was praying, and confessing my offences and the offences of my people Israel and I was offering my petition before the Lord my God on the holy mountain of my God, while I was speaking in prayer, the man Gabriel, whom I had seen before, flying swiftly, came down from heaven and drew near me at the time of the evening offering.

And he came and spoke with me and said to me, Daniel, now I have come forth to teach you so that you might understand. At the beginning of your prayer the word came forth and I have come to declare (it) to you because you are beloved. Discern the word and understand the vision. Seventy weeks shall remain upon

for your people and for your holy city to finish the debts and to bring to an end the sins, for the forgiveness of iniquity and to bring in righteousness which is eternal and to fulfill the vision and the prophets and the Messiah, the Holy of Holies.

Know and understand that from the going forth of the word to return and rebuild Jerusalem to the coming of the Messiah, the king, are seven weeks and sixty-two weeks. He will return and rebuild Jerusalem, its streets and broad ways at the end of the time. After the sixty-two weeks Messiah will be killed and there will be nothing; the holy city shall be destroyed together with the king who is coming, and to the end with an overwhelming flood; and unto the end of the war, desolations are determined. He shall confirm the covenant for many for one week and half of a week. And he shall abolish the sacrifice and the offerings and upon the horns (of the altar) the abomination of desolation" (Dan. 9:20-27)⁴⁰.

10. Look then, my beloved, and understand the prayer which Daniel prayed and the vision which was explained to him. After the completion of the seventy years of the destruction of Jerusalem, he prayed and confessed in the first year of Darius and having confessed his sins and the sins of his people Israel, then Gabriel who receives prayers, came to him and said to him, "At the beginning of your prayer a word has gone forth" (Dan. 9:23). For the word which is at the beginning of his prayer is this: the captivity will return from Babylon.

Again Daniel has in mind what will happen to the people after their return. Then Gabriel said to him,

40 It may be by an error that he repeats this paragraph in the next section also.

"Because you are beloved, I will show to you what will happen to your people at the end of the days. Therefore take notice of the word and understand the vision. Seventy weeks will remain for your people and for your holy city, to complete the transgressions and to finish the sins, for the forgiveness of iniquity and to bring righteousness which is eternal, to fulfill the vision, the prophets and the Messiah, the Holy of Holies.

Know and understand that from the going forth of the word to return and rebuild Jerusalem until the coming of Messiah, the king, are seven weeks and sixty-two weeks. He will return and rebuild Jerusalem, its streets and broadways up to the fulfilment of the time. After sixty-two weeks the Messiah will be killed and there will be nothing. The holy city will be destroyed with the king who is coming. The end is with an overwhelming flood, till the end of the war desolations are determined. He shall confirm the covenant for many for one week and half of a week. And he shall abolish the sacrifice and the offerings, and upon the horns (of the altar) the abomination of desolation" (Dan. 9:20-27).

11. For he had said to him, "Seventy weeks shall remain for your people and for your holy city" (Dan. 9:24). The seventy weeks are four hundred and ninety years from the time that Daniel prayed until the destruction of Jerusalem, its last destruction; and it will not be settled again. He had said, "For seven weeks he will return and rebuild Jerusalem" (Dan. 9:25). For when the captivity came up through Ezra, they began building the house, from the days of Cyrus and Darius they laid the foundations of the house. But their enemies prevented them in the days of Darius, Artaxerxes, and other Persian kings. They did not allow them to build and complete (Ezra 1:1-5; 4:7, 24).

I shall show you the signification of the word. For thus is it written in Zechariah, the prophet, "I saw the candlestick and the seven lamps on it and seven mouths to the seven lamps" (Zech. 4:2). The forty-nine, these are the seven weeks. He said in the prophecy, "This is the word of the Lord concerning Zerubbabel, not by power, nor by might but by the spirit" (Zech. 4:6). Above he had said, "The hands of Zerubbabel have laid the foundations of this house and his hands will finish it" (Zech. 4:9).

Therefore all the days from the day that the foundations of the house were laid until the building of the house was completed were forty-nine years. These are the seven weeks out of seventy and this is the vision of the candlestick with seven lamps and their forty-nine mouths. This is the word of the Lord which was about Zerubbabel. These are the forty-nine years. After these seven weeks of the building of the temple which was in the days of Zerubbabel, then Jerusalem was inhabited for sixty-two weeks- four hundred and thirty-four years. Why did he say above, "Seventy weeks will remain for your people and for your holy city" (Dan. 9:24), and below "they had seven and sixty-two, which are altogether sixty-nine? But he had said below, "for a week and half of a week he will annul sacrifice and offerings" (Dan. 9:27). Behold, one week from the seventy, in which the sacrifice ceased. Thus it was considered for them as those seventy years when they were dwelling in Babylon, since the land during the captivity had rest all the days of its desolation.

Therefore you should be convinced that after these weeks, the Messiah came and was killed to fulfil the vision and the prophets (Dan. 9:24). Our father Jacob had also said when he blessed Judah, "The sceptre shall not depart from Judah and a lawgiver from between his feet, until the coming of the one to whom the kingdom belongs"

(Gen, 49:10).⁴¹ You should be convinced and understand, my beloved, that the weeks were fulfilled; the visions and the prophets ceased, and the kingdom came to an end from Judah. Look, Jerusalem is destroyed and its people have been scattered among every people. The children of Israel live without sacrifices and without an altar. Till the end of the things determined, Jerusalem is destroyed and has remained in (a state) destruction⁴². "The vineyard is desolate and it has brought forth thorns (Isa. 5:1-6) and the fire has consumed both branches of the vine (Ezek. 15:4). The fence of the vineyard is broken down, its tower is overthrown and its winepress has been destroyed. Silver is rejected and it is of no use" (Jer. 6:30). A bill of divorce is written for Jerusalem (Jer. 3:8).

12. Therefore I have written for you this brief explanation that you may have a reply when it is a necessary matter to give an answer, that you may strengthen the mind of the one who hears so that he will not be deceived by their upsetting\disturbing argument. For they will not accept the explanation because the scripture has imprisoned them so that they do not listen and be persuaded that God will have mercy to everyone. For he has said concerning them, "This people honours me with the lips but with the heart they are far off from me" (Isa. 29:13; Mt. 15:8). They say to Jeremiah, "As for the word which you have spoken to us in the name of the Lord, we will not listen to you" (Jer. 44:16).

13. My beloved, I have written to you about these visions of Daniel according to what I have understood. But you should know that after Gabriel explained to him

41 The addition of "the kingdom" (absent from the *Peshitta*) is also to be found in Ephrem, as well as in the Targumim. See T. Jansma "Ephrem on Genesis XLIX, 10", *PdO* 4 (1973), 242-256.

42 This is expressed also in CDiat. XX:28-29.

what would happen to his people, then, in the third year of Cyrus, the word was revealed to Daniel, saying the word is true and he had the understanding of the vision with great might (Dan. 10:1). He said, "I was sitting in mourning three weeks of days; I have not eaten desirable bread, neither meat nor wine has entered into my mouth" (Dan. 10:2-3). See, in the third year of Cyrus Daniel saw this vision on the twenty-fourth day of the first month, which is Nisan (Dan. 10:4). After two years having caused the word to pass through his kingdom that the captivity should return to Jerusalem, in the first year of Darius, the son of Ahasuerus, he prayed before God (Dan. 9:1-12), after the completion of the seventy years for the fulfilment of the words of Jeremiah.

As the matter indicates, it was the first year of the reign of Darius the Mede (Dan. 6:1). For when he had killed Belteshazzar, he ruled instead of him. He exercised his rule for a short time, and then Cyrus the Persian received it. Why did Darius receive the kingdom the first time? But as the matter seems to us, it is because of the completion of the vision which Daniel explained to Belteshazzar, when he said to him, "This is the interpretation of the word and the reading of the writing: *Mene, Teqel, Upharsin*. *Mene*: God has numbered your kingdom and brought it to an end. *Teqel*: You are weighed in the balance and found wanting. *Peres*: Your kingdom is divided and is given to the Mede and the Persian" (Dan. 5:28-29). Because of this Darius arose earlier in the kingdom so that the vision might be fulfilled. After him Cyrus the Persian received it, after the completion of the seventy years, at the time that Daniel prayed, that the captivity would return through him, just as Isaiah had prophesied about him, "That he will build my city and shall send my exiles back" (Isa. 45:13). And Cyrus himself

said, "God has given us the kingdom of the earth and he has commanded me to build for him a house in Jerusalem which is in Judah" (Ezra 1:2). Look at the fast of Daniel: after his prayer, he fasted for this reason, because Jerusalem would be inhabited for seventy weeks, but afterwards it would be destroyed and it would remain in destruction forever, until the completion of what had been decreed. (Dan. 9:26).

The end of the Demonstration against the Jews on
account of their saying that it is certain for
them to be Gathered Together

XX

THE DEMONSTRATION ON THE SUPPORT OF THE POOR

The positive value of almsgiving and its reward is pointed out in Demonstration XX. A person gives rest to God when he gives to the poor from the work of his hands (section 1). Abraham, Lot, Moses and David are some of the great heroes of the Old Testament who exhorted and encouraged the people for almsgiving (sections 2-4, 17). He presents models from the Bible such as the parables of the Last Judgement (Mt. 25:31-46), the Rich Fool (Lk. 12:16-21), the Marriage Feast (Lk. 14:12-14), the Rich Man and Lazarus (Lk. 16:19-31), and the story of the rich man who came to Jesus and asked him what he should do to inherit the eternal life (Lk. 14:18-25), in order to depict the positive value of helping those who are in need. At the day of retribution each person will get eternal life or torment depending on her or his attitude to the poor. For those people who provide for the poor have as friends God and His Messiah who give them rest in the eternal dwellings (sections 5-12, 16, 18). The allegorical aspects of the parable of the Rich Man and Lazarus are given in sections 7-12. Here and there he varies from the Gospel account of this parable. Sins are wiped out by means of almsgiving (section 13). God is taking care of those who are spiritually poor and looking forward to quench their thirst (section 14). Job is presented as a model for almsgiving (section 15). This

Demonstration is concluded in section 19 by giving some small advice to readers to encourage them in almsgiving.

1. Great and praiseworthy is this gift when it is found in a discerning man, when he gives to the needy from the work of his hands and not from the plunder of others, as God had said by means of the prophet, "This is my rest, give rest to the tired. This is the path of him who hears" (Isa. 28:12). Again the prophet has said, "This is the acceptable fast which God loves: when you break your bread for the hungry, and bring the stranger into your house, when you see the naked and cover him and not to disregard the son of your own flesh" (Isa. 58:6-8). "Whoever does these shall be like a flourishing garden and like a spring of water whose water never fails. His righteousness shall go before him and he is gathered with the glory of the Lord" (Isa. 58:8, 11).

2. Moses, the great prophet of Israel warned and commanded concerning the needy, the poor, the strangers, the foreigners, the proselytes, the orphans and the widows. For he said to Israel, "When you reap your harvest you should not complete your fields. Also when you have forgotten a sheaf, you shall not return to take it. But it shall be for the poor, for the proselytes, for the orphans and for the widows. And you should remember that, you also were in these state in Egypt" (Deut. 24:19-22; Lev. 19:9; 23:22). He further said, "When you gather (the grapes) of your vineyard, you shall not glean (them) afterward. Also when you beat the olive trees, you shall not search for what remains. But it shall be for the proselytes and for the poor who are in your midst" (Deut. 24:20-21). When you have done these things, the Lord your God will bless you in all that you stretch out your hands" (Deut. 24:19). "You shall eat the old (grain) that is out of date

and the old before you bring out the new" (Lev. 26:10). Again he said to them, "Behold I bring you into a good and fertile land, which flows with milk and honey; a land whose stones are iron and from whose mountains you shall quarry bronze (Deut. 8:7-9), a land upon which the eyes of the Lord God are from the beginning of the year to the end of the year (Deut. 11:12), a land, upon which you shall eat the bread without scarcity" (Deut. 8:9). Although the land is so good and fertile the poor shall never cease from its midst (Deut. 15:11).

Again he commanded them and said to them, "You shall sow your land for six years and shall gather in its crops. In the seventh year you shall plough it and leave it, and the poor who are in your midst shall eat from it. The beasts of the field may eat the rest" (Ex. 23:10-11). Thus he has said to them, "You shall neither collect (the fruits of) the vineyard, nor gather that which grows of itself in the seventh year, but it shall be for the poor" (Lev. 25:4-6). Because he knew their evil inclination, he said to them, "And if you shall say, What shall we eat in the seventh year, for we do not sow nor gather in the produce?". He said to them, "I will send my blessings to you in the sixth year, and it shall provide the produce for three years, the sixth, the seventh and the eighth, and you shall eat from the produce from the sixth until the ninth year" (Lev. 25:20-22).

3. He had warned them carefully, "The wage of a hired person shall not remain with you over night (Lev. 19:13), but you shall pay him his wages on the same day, so that he may not cry against you to God and it shall be a sin against you" (Deut. 24:15). For when the wage of the hired servant remains with you over night and on that night your soul is taken from you, then the poor is defrauded of his wages which are with you, for he had

handed himself over to you; or he may die and there will be no one to demand his wages from you, to whom you can give (them) there.

4. Further David was also concerned of the poor, the needy, the orphans and the widows, and he appointed overseers in whole Israel that they should feed and provide for the poor (1 Chr. 27:25-31). When he sang and praised before his God, he called blessed those who feed the poor. For he said, "Blessed is he who considers the poor. The Lord will deliver him in the day of misfortune. The Lord will keep him and will give him rest, and will do him good on the earth: he will not deliver him to his enemies. In sickness he will support him in his sick bed" (Ps. 41:1-4). Further he had said in another Psalm, "He has distributed and given to the needy; his righteousness endures for ever" (Ps. 112:9).

Again it is written, "Whoever gives to the poor, lends to God" (Prov. 28:27; 19:17). Again he had said, "Give alms and lay up a treasure house. This is better for you than all the treasures" (Tob. 12:8). Again it is written, "Give to God from what he gives to you" (Prov. 3:9). Look, the alms giver takes something away from the needy, for by means of the needy his necessity is fulfilled while they live. For it was possible by means of him that there should not be any needy at all. But if he were to have done this, he would thereby have been deprived of the profit (he gains) from the needy. So the rich gives to the poor, and when the poor receives, he thanks the Lord of both of them.

5. When our Lord Jesus made known a demonstration of the judgement on the last day, when he separated and made (them) stand on his right and on his left, there he thanked the good, and called them

"Blessed ones of his Father" who will inherit his kingdom, for they provided for the poor. For he said to those on his right, Come, blessed of my Father, inherit the kingdom which was prepared for you from the beginning, for I was hungry and you gave me to eat, I was thirsty you gave me to drink, I was naked and you clothed me, I was a stranger and you gathered me, I was sick and you visited me, I was in prison and you came to me. Then those righteous, not understanding the sense of the words of our Lord, answered and say to him, When did we see you, our Lord, in this need, and do thus to you? Then he said to them, What you did to one of these my brothers, the small ones, it is to me you did it. And he turned towards those on his left and said to them, Go away from me, you cursed, to the fire that is prepared for the Evil One and his angels. Because these things you did not do to me. Then those also on his left answered and said to him, Our Lord, when did we see you in one of these (situations) and did not serve you? He says to them, Because you did not do (it) to these needy ones, nor have you done (it) to me. And the righteous who served the Messiah in the needy went to eternal life and the wicked went to fire and darkness because they did not provide for the Messiah in the poor.

6. And he said again in another example about the rich man who put his confidence in his possessions; when he had gathered much produce from his land, he said to his soul, Behold, many good things are gathered for you for many years; my soul, take rest, eat and be merry. God says to him, "Senseless one, behold, on this night they will require your soul from you. That which you have prepared, to whom will it belong?" After that he said, So (also) he who lays up treasures for himself is not rich in God.

7. Again he has shown another demonstration about the rich man who delighted in his good things and his end was in Sheol. The poor man was lying at his door and was eagerly longing and groaning to fill his stomach from what was falling from the table of that rich man (Lk. 16:19, 21). And it says, "No man was giving to him" (Lk. 15:16). It says there, "The dogs used to come and lick his sores" (Lk. 16:21). For the rich man who delighted in good things is that people who ate and grew fat and kicked violently and disregarded the Lord (Deut. 32:5) and reviled God, as it is written, "The sons of Israel spoke against God and against Moses (with) the words which are not good" (Num. 21:5).

Moses called them rich, (and) said against them, "Who is the people whose god is so near to it as the Lord our God, and who has just laws and right judgements?" (Deut. 4:7-8). Again he said to them, "Behold, you are entering into the land of the Canaanites and are inheriting it. For you are entering into houses which you have not built, vineyards and olive trees which you have not planted, wells dug, which you have not dug; you eat and be full, and enjoy yourselves, but you have forgotten the Lord" (Deut. 6:10-12). They are rich with the many good things which he has given to them.

8. The poor man who was lying at his door is the likeness of our Saviour (Lk. 16:20-31). And he was eagerly longing and groaning to receive fruits from them and convey them to the one who had sent him (Mk. 12:2, 6). But "No man gave to him" (Lk. 15:16). And when he said, The dogs were coming and licking his sores: for the dogs which were coming were the Gentiles who lick the wounds of our Saviour (Mt. 7:6;

15:26-27), namely his body which they receive and place on their eyes.⁴³ For they are the greedy dogs whose soul is greedy, who do not know how to be satisfied and they also cannot bark (Isa. 56:10-11). But see that those dogs which lick the wounds of that poor man were not greedy; for if they were greedy they would have been eager for the table of the rich man, and not licked the wounds. The prophet had said about them, "They are dogs whose soul is greedy, and they do not know to be satisfied" (Isa. 56:11). David had said, "They would howl like dogs and would go round the city" (Ps. 59:6).

9. It is said at the end of the text that it happened the rich man died and was buried and he was cast into torment; and that poor man also died and the angels carried him to the bosom of Abraham; and that rich man lifted up his eyes from the midst of Sheol and from the torment and saw Abraham, and Lazarus in his bosom. He cried with a loud voice and said: My father Abraham, have compassion on me and send Lazarus that he may come and help me and wet for me my tongue from the burning, for I am much tormented. Abraham said to him: My son, remember that you received your good things in your life and Lazarus received his evil things; but "today you ask from him"⁴⁴ and he does not help you

43 The licking of Christ's wounds is an allusion to the Eucharist. Besides Dem. XX:8 this occurs in Dem. VII:21 (PS I, 349:8-11) "... they (the valiant) lick his wounds as they receive his Body and holding it before their eyes, licking it with their tongues as a dog licks his master", and in Dem. IX:10 (PS I, 432:16-18) "Your (the humble) tongue should love silence because it licks the wounds of its Lord ...".

44 This phrase "today you ask from him" probably goes back to a reading "He is asked" in the Diatessaron corresponding to the rendering in SC P "Now he is comforted". This translation of παρακαλεῖται was also known to Ephrem. Cf. Letter to Publius § 4 and F. C. Burkitt, *S. Ephraim's Quotations from the Gospel*, (Cambridge, 1901), 71-72.

because there is a great chasm (*peḥ tā*)⁴⁵ between us and you, and from you they cannot come to us nor from us to you. He says to him, And if not, my father, I beseech you that you send (him) to the house of my father, for I have five brothers. Let him go and bear witness to them, and they may not sin and also come to this torment. And Abraham said to him: They have Moses and the Prophets; let them hear from them. He says to him: No, my father Abraham, but if one from the dead go to them, they would repent. Abraham says to him: If they do not hear Moses and the Prophets, neither if a person from the dead should go to them, would they believe in him.

As I said above, the rich man is the People and the poor is our Saviour, as it is written, "The Lord wished to humble him and to pain him" (Isa. 53:10). The Apostle had said, "The rich became poor on account of you, so that you might be rich through his poverty" (2 Cor. 8:9). Further he had said, "He humbled himself and became obedient until to death, even the death of the cross" (Phil. 2:8).

10. And regarding the fact that it is said "The rich man died", the prophet said truly against them, "The Lord God shall kill you and call his servants another name" (Isa. 65:15). His servants are the People that come from the Peoples. And his calling them another name, because he called them 'Christians', for they belong to Christ, and neither the rulers of Sodom and nor the People of Gomorrah are like them (Isa. 1:10). As the proclamation of twelve Apostles witnesses to us that "there in Antioch the disciples were first called Christians" (Act. 11:26).

45 Aphr. employs the term *peḥ tā* for chasm (PS I, 908:15; 912:16, 21) while SC P have *hawtā*. Ephrem frequently utilized the term *peḥ tā*, Cf. Nis. X:8, LV:5, LVI:13, Par. I:12, Fid. LXIII:12, LXIX:11, Eccl. XXXIII:6. Jacob of Serugh and Narsai likewise more often use *peḥ tā*. Presumably this was the reading of the Diatessaron.

11. "The poor man also died and the angels carried him to the bosom of Abraham" (Lk. 16:22), as Mary had said, "They have taken away our Lord, and I do not know where they have conveyed/removed him" (Jn. 20:13). The angels said to Mary, "He has risen and gone to him who had sent him" (Mt. 28:6; Jn. 16:5). The angels were ministering to him, as said above in his good tidings, "Angels descended and were ministering to Jesus" (Mt. 4:11). Also when he was born, angels sang praises, saying, "Glory to God in the highest, and good hope to men" (Lk. 2:14). The angel Gabriel brought tidings about his birth. He himself had said to Simon his disciple, "What do you think, If I ask of my Father, will he not give to me a host of angels of heaven?" (Mt. 26:53). Further he had said to his disciples, "You will see the heavens opened and the angels of God descending and ascending to the Son of man" (Jn.1:51).

12. I have written these things to you because it is written, "When the poor man died, the angels carried him to the bosom of Abraham" (Lk. 16:22). And when it is said, they carried him to the bosom of Abraham, this is the kingdom of heaven. When Abraham said to the rich man, There is a great chasm between us and you, and no one from you can come to us, nor from us to you, he demonstrated this, that after death and resurrection there is no repentance; neither do the wicked repent and enter into the kingdom, nor do the righteous sin again and go to torment. This is the great chasm. And he (the rich man) sought from him that he should help him, but he was not sent to help him. By this he showed that on that day no man can help the other. And he said "Let him (Lazarus) go to the house of my father and proclaim to them that they should not sin". He (Abraham) said to him, "They have Moses and the Prophets; let them hear from them".

And he (the rich man) said, "Someone from the dead should go, and then they will repent". This is clear, that the people who did not hear Moses and the Prophets did not believe in Jesus who rose from the dead.

13. Again it is written that the sins of the sinner are blotted out by means of alms giving, as Daniel had said to Nebuchadnezzar, "Redeem your sins by means of almsgiving, and your iniquities by means of mercy to the weak" (Dan. 4:27). The prophet had said to the sons of Israel, "Because you have beaten on the head of the poor and have taken from him the choicest gifts; the houses of hewn stone which you have built, you shall not dwell in them; and (from) the pleasant vineyards which you have planted, you shall not drink their wine" (Amos 5:11).

14. See now, how God is concerned for the poor. For Isaiah has said, "The poor and the needy seek water and there is none. Their tongue is dried up with thirst. I, the Lord, will answer them, the God of Israel, and will not forsake them. For their tongue is dried up with the lack of water. I will open rivers in the mountains and fountains in the midst of broad valleys. I will plant in the wilderness cedars, acacia trees, myrtle and olive-woods. At the same time I will set in the valley excellent cypresses" (Isa. 41:17-19).

"For the poor and the needy seek water and there is no People who are from the Peoples": the water is the teaching of the holy Scriptures because their tongue had dried up from (giving) praise. As for his saying, "I will open rivers in the mountains and fountains in the midst of broad valleys": for the mountains and the broad valleys are men, exalted and humble, from whom rivers and fountains have proceeded. And he said, "I will plant in

the wilderness cedars, acacia trees, myrtle, olive-woods and excellent cypresses in the valley": for the wilderness is the Peoples who formerly were made like an arid wilderness.⁴⁶ The cedars, acacia trees, myrtle and olive trees are the priests of the people and the holy covenant, excellent in their branches as those trees of summer and winter gloriously dense with their leaves. "At the same time I will set in the plain valley excellent cypresses": from humble men there has gone out the speech and teaching of the Spirit, whose fragrance is sweet as that of an excellent cypress, as the Apostle had said, "In every place we are a sweet odour to God" (2 Cor. 2:14-15).

15. Also Job's friends said to him, insulting him in his trial; "Why has it happened to you thus? Perhaps you have sent a widow empty or you have humiliated the arm of an orphan, you have not given water to drink to the weary, and you have withheld bread from the hungry and taken for a pledge the animal of an orphan. You have taken the ox of a widow for a pledge. There is a man who sows a land for himself, and the violent man seizes it from him. Because you have done these things snares have surrounded you and fear has caused you suddenly to tremble" (Job. 22:6-10; 24:3).

When he heard these things from them, he excused himself and said to them thus, "I was eyes to the blind and feet to the lame" (Job. 29:15). "Those who were naked were warmed with the fleeces of my sheep. I have not lifted up my hand against the orphan, but I helped him when I saw him at the door" (Job. 31:19-21). I have neither sent the widow away empty-handed, nor have I eaten my bread alone; but the orphan has eaten from it" (Job. 31:16-17). I have broken the fangs of the wicked and

46 Almost the same exegesis is found in CDiat. XI:7.

snatched the prey out of his teeth" (Job. 29:17). I also said "That I shall deliver the poor people" (Job. 29:18).

Again he said, "I opened my door to the guest, and I have not saddened the widow" (Job. 31:16, 32). "For if I have not done these things let my shoulder fall from its socket and let the arm be broken from the shoulder" (Job. 31:22). "Have pity on me, have pity on me, o you my friends, for the hand of God has touched me" (Job. 19:21). It was not because of my sins that these things have happened to me.

16. Our Lord was especially careful of the poor and he had said to the master of the marriage feast, "When you make a banquet or supper do not invite your friends or your relations, also not your rich neighbours, lest they may also invite you and this will be a reward for you. But when you make (a banquet), invite the poor, the ignorant, the blind, the lame and those who do not have anything. Blessed are you; for they have nothing to repay you with, and your repayment shall be at the resurrection with the righteous" (Lk. 14:12-14).

Again he said, "Make for yourselves friends with this mammon of wickedness so that when it has been finished, they may receive you into their eternal dwellings" (Lk. 16:9). Who are the friends who have the eternal dwellings, and human beings acquire them through the mammon of wickedness? For the friends are God and his Messiah, who have eternal dwellings. When a person had given from what he has to the poor, he gives rest to the will of God and to his Messiah, as he had said, "This is my rest, give rest to the weary" (Isa. 28:12). And our Lord said, "What you have done to them, that you have done to me" (Mt. 25:40). He also said, "Make for yourself friends" as Isaiah had said, "Do not fear, my servant Jacob, the seed

of Abraham, my friend" (Isa. 41:8, 10; 44:2). Our Lord used to say to his disciples, "I have called you my friends because everything that I heard from my father I have made known to you" (Jn. 15:15). These are the friends whom human beings acquire when they give to the poor. They are in the eternal dwellings where the righteous take rest, "the tabernacle which hands have not made, and was not part of creation" (Heb. 9:11) as the Apostle said.

Further our Lord exhorted those who provide for the poor and the needy, for he said, "Do not lay up for yourselves treasures in the earth, where thieves break through and steal and where the moth falls upon and destroys. But lay up for yourselves a treasure in heaven; a treasure which does not diminish, where neither moth destroys nor do thieves steal. Where your treasure is, there also is your heart" (Mt. 6:19-21). The Apostle also said about the apostles who were before him, "They are commanded only this, that we should remember the poor, and I am concerned to do this very thing" (Gal. 2:10).

17. Our Lord said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3). About the rich he said, "Woe to you, rich! For you have received your request" (Lk. 6:24). Who are the rich who have received their request?: if not that first people who sought everything that belongs to the earth and not what belongs to heaven; "like that rich man who gathered and increased his produce, and was not rich in God" (Lk. 12:21); and like that one who took delight in all goods and hence received his request, but yonder there it was not given to him what he asked (Lk. 16:25). About the poor he said, "Theirs is the kingdom of heaven" (Mt. 5:3).

Can we say that he spoke about all who are poverty-stricken, lacking the possessions of this world? See,

however there are poor who possess nothing, (but) they are thieves, murders, deceivers, doers of hateful things who are outside the law. Does the kingdom of heaven belong to these? Far be it! Blessedness is given to the poor in the spirit who fear God. Those who consider their possessions as nothing alongside the fear of God, but make use of them as something superfluous. The rich Abraham made his spirit poor to his God. Isaac and Jacob, the sons of promise walked in his footsteps and pleased God although they were rich. Job was a man richer than (all) the people of the east (Job. 1:3), but when he was tested by means of his sons and possessions, he loved God as the one who had given (everything) to him, and he did not blaspheme God.

For these are the people about whom the Apostle said, "They lived with hospitality towards strangers, and (thereby) they received the angels" (Heb. 13:2). Who are the friends of the strangers, if not Abraham, Lot, Job and the other righteous like them? See, my beloved how these fathers have loved strangers. When Abraham saw these angels he held them to be strangers (Gen. 18:2), so he ran to meet them and bowed himself before them, that they may enter his tent and take rest with him; so that the guest might be blessed by the hospitality to guests. At this wonder greatly, that a man of high rank bowed down and worshipped, made supplication and begged them to enter his tent to rest. For the custom of Abraham was that every day he would receive guests at his house.

When he saw these angels he held them to be poor strangers, ran to meet them and received them as strangers, their greatness being hidden from his eyes. He himself stood over them and was serving them. "He instructed Sarah to knead with her own hands three seahs of meal (Gen.18:6), obviously a seah to a man, but with

overflowing measure" (Lk. 6:38), so that when he would receive the reward, it would be measured to him likewise. He received the reward and the promise because of the hospitality to the strangers, namely that "all the nations shall be blessed through his seed" (Gen. 18:18).

Likewise Lot also received the strangers and he (God) delivered him from Sodom, (which) hated strangers, as Ezekiel said, "This was the iniquity of Sodom and her companions: they did not take hold of the hand of the poor and the needy. When I saw these things in them I overthrew them" (Ezek. 16:49-50). Also Zacchaeus, the tax-collector and the sinner, (when) our Lord came into his house, said to him, "Behold, my Lord, the half of my wealth I give to the poor. All that I have wrongfully taken, I will pay fourfold. Our Lord said to him, Today life has come into this house" (Lk. 19:8-9).

18. Also to that rich man who came to our Lord and said to him, "What should I do that I might inherit eternal life? Our Lord said to him, "You shall not commit adultery, you shall not steal, you shall honour your father and your mother, and love your neighbour as yourself. That man said to him, I have done all these things from my boyhood, but what do I lack? Then Jesus looked on him lovingly and said to him, one (thing) is lacking to you. If you wish to be perfect, go (and) sell all that you have and give to the poor, and take up your cross and follow me. When that man had heard (this) he was very sad and went to his house, upset because he was very rich in wealth. Jesus said, See, how difficult it is for those who put their trust in their wealth to enter into the kingdom of heaven. Again he said, It is easy for a camel to enter through the eye of a needle than the rich man (to enter) to the kingdom of God" (Mt. 19:16-24; Mk. 10:17-25; Lk. 14:18-25). The Apostle had also said, "he who sows

of the seed sparingly shall reap also sparingly. But he who sows with a blessing (generously) shall (also) reap with a blessing (generously) (2 Cor. 9:6; Gal. 6:9). When we are acting well, it is not tedious for us.

19. This small memorial I have written to you, my beloved, about giving to the poor. Encourage and urge the givers to sow the seed of life in front of them as it is written, "Instruct a just man, and he will increase his learning" (Prov. 9:9). You should exhort everyone who loves the poor by these memorials, so that you also may have a share in his labour.

The end of the Demonstration on the
Support of the Poor

XXI

THE DEMONSTRATION ON PERSECUTION

The background of this Demonstration is the severe persecution of Shapur II, the Persian king on the Christians and the martyrdom of many. 'The Sage of the Jews' pointed out to our author that, there is no one in his Church whose prayer is heard; if so the persecutions would have ceased. Aphrahat was preoccupied with protecting and stabilizing the wavering faith of some of the Christians on the one hand and the other to give an answer to those who criticise his Church (sections 1-2). On the basis of Ezekiel 16:55, he argues that when Israel shall be gathered together, the seat of Jerusalem shall be in Sodom and in Gomorrah; for the wickedness of Jerusalem was greater than that of Sodom and Gomorrah (sections 3-6). In section 7 he demonstrates to the Jews who criticised the Christians that they were also under bondage for many years under many people. He convinces his audience that the persecuted have received a good reward and the persecutors came into scorn and contempt. He presents a list of just men from the Old Testament who were persecuted such as Jacob, Joseph (section 9), Moses (section 10), Joshua (section 11), Jephthah (section 12), David (section 13), Elijah (section 14), Elisha (section 15), Hezekiah (section 16), Josiah (section 17), Daniel (section 18), Hananiah (section 19) and Mordecai (section 20). All these righteous were types of

Jesus who was persecuted. Those who are persecuted today on account of Jesus may be comforted by taking into account the fact that Jesus and the Patriarchs of the Old Testament were persecuted (section 21). Section 22 gives the names from the Old Testament of the martyrs, confessors and the persecuted. As a conclusion (section 23) he reminds his audience that Jesus exceeded in affliction and in confession than all who were before and after him. Stephen, Peter, Paul, Jacob, John and the other apostles are the few who followed the footsteps of Jesus in Martyrdom. He comforts his Church by mentioning the persecution that happened in the Church of the west during the rule of Diocletian.

1. I have heard a shameful thing and it greatly grieved me, because the unclean say that, "This people who is gathered from all the Nations has no God". And the wicked say thus, "If there is a God for them why does he not require vengeance for his people?" Darkness grew more thick upon me when the Jews also reproach us and magnify themselves over the children of our people. It happened one day that a man who is called 'the sage of the Jews' asked me, saying, "Jesus who was called your teacher wrote for you, "If there shall be faith in you like a single grain of mustard seed, you will say to this mountain, Move, and it will move away from before you, and even be lifted up and fall into the sea, for it shall obey you" (Mt. 17:20; 21:22). Thus there is in all your people not one wise man whose prayer is heard, (who) asks of God that your persecutions should cease from you. For it is written thus for you in a text "That there is nothing which you shall not be able to do" (Mt. 17:20).

2. When I saw that he was blaspheming and speaking much against the way (Act. 9:2; 18:25), my mind was troubled and I knew that he would not accept the interpretation of the words which he was quoting to me.

Then I also asked him the words from the Law and the Prophets and said to him, "Do you thus hope that even when you are scattered, God is with you?" And he confessed to me that, God is with us, for God said to Israel, "Even in the lands of their enemies, I then did not forsake them nor have I nullified my covenant with them" (Lev. 26:44).

Again I have said to him, It is very good that I heard from you that God is with you. I will also speak to you against your words. For Isaiah the prophet had said to Israel as from the mouth of his God, "If you pass through the sea I am with you, and the rivers shall not overflow you. If you walk over fire, you shall not be scorched, and the flame shall not burn you, for the Lord your God is with you" (Isa. 43:2-3). Thus there is not a single man righteous, good and wise among your whole people, who may pass through the sea and live, without being drowned, on the river without it sweeping him away. Let him walk over fire and see if he would not be scorched and if the flame would not burn him. And if you bring me an explanation, I will not be persuaded by you, as you also do not accept from me the explanation of the words that you have demanded from me.

3. I again questioned him (about) another saying which is written in Ezekiel, which he said to Jerusalem, "Sodom and her daughters shall be built up as of old, and you and your daughters will become as of old (Ezek. 16:55). Now explain therefore to me this word". He began to make a defence, and said to me, As to what God said by means of the prophet to Jerusalem, "Sodom and her daughters shall be built up as of old. You and your daughters will become as of old", this is the meaning (lit. force) of the saying, that Sodom and her daughters shall be in their place as of old and shall be made subject under

the hand of Israel. Jerusalem and her daughters will be in the splendour of dominion as of old.

When I heard this defence from him, it was very contemptible in my eye and I said to him, "When the words of the prophets are spoken in anger, is the whole saying of wrath, or is a part of wrath and the (other) part is of grace?" He said, "A passage of wrath is entirely full of wrath, and there is no peace in it". I said to him, "Now you have instructed me that there is no peace in that passage of wrath, listen without disputing and do not blaspheme. I will explain to you about this word. For from top to bottom, the whole passage is said in wrath".

For he had said to Jerusalem, "As I live, says the Lord God, Sodom and her daughters have not done as something you and your daughters have done" (Ezek. 16:48). He had said to her, "Be ashamed and receive your shame, for you have overcome your sisters in your sins and they are more righteous than you" (Ezek. 16:52). Since he had said, Sodom and her daughters are more righteous than Jerusalem and her daughters, and that Jerusalem overcame Sodom in her sins, it is right that when Israel shall be gathered together, its seat should be in Sodom and in Gomorrah. For "Their vine is of the vine of Sodom, and of the plantation of Gomorrah, their grapes are bitter and their clusters are gall to them" (Deut. 32:32).

Isaiah also had called them, "Rulers of Sodom and people of Gomorrah" (Isa. 1:10). For if Israel is gathered together, they ought to dwell in Sodom and in Gomorrah with the rulers of Sodom and with the people of Gomorrah; and with the vine of Sodom and with the plantation of Gomorrah; they should eat the bitter grapes and gather the clusters of gall and to eat the eggs of the basilisk and to clothe themselves with the spiders webs

(Isa. 59:5), and they should be familiar with the thorns of the vineyard (Isa. 5:2) and should be turned into rejected silver (Jer. 6:30). Sodom and her daughters which were more righteous than Jerusalem shall be built up as of old, and Jerusalem which overcame Sodom in her sins shall continue in her sins, and shall remain in desolation "until the accomplishment of the things which have been determined for ever" (Dan. 9:27).

4. Ezekiel had said, "This is the iniquity of Sodom and her daughters, that they did not take by hand the needy and the poor; and when I saw these things in them, I overthrew them" (Ezek. 16:49). Reckon and see that from the time that Sodom was overthrown until Jerusalem was built up, there were eight hundred and ninety-six years. From the time that Abraham received the message from God by means of the angel that, "At this season next year I shall return to you and your wife Sarah shall have a son" (Gen. 18:14), from that time till Jacob entered Egypt was one hundred and ninety-one years. The children of Jacob were in Egypt two hundred and twenty-five years. All the years from when Isaac was conceived and Sodom was overthrown were four hundred and sixteen years. From the exodus of Israel from Egypt until the great building was built up (in) Jerusalem by Solomon and the temple was built, were four hundred and eighty years. Therefore all the years from the conception of Isaac and the overthrow of Sodom until the great building of Jerusalem were eight hundred and ninety-six years. There were four hundred and twenty-five years from the great building in Jerusalem until the destruction of Jerusalem.

The sum of all the years from the time of the overthrow of Sodom until the destruction of Jerusalem was one thousand three hundred and twenty-one. These are all the years of the destruction of Sodom and her daughters

before Jerusalem. She that was more righteous than Jerusalem is not yet re-settled. Therefore the whole numbering of the years from the overthrow of Sodom until the six hundred and fifty-fifth year of the kingdom of Alexander, the son of Philip of Macedon is two thousand two hundred and seventy-six years. From when Jerusalem was destroyed by means of the Babylonians until this time is nine hundred and fifty-five years. Jerusalem was inhabited after the Babylonians destroyed it, for these seventy weeks about which Daniel gave testimony. Then it was destroyed (in) its last destruction by means of the Romans, so that it shall not be settled again forever, for it has rested in devastation until the completion of the things which have been determined (Dan. 9:27). But all the years of the former and latter destruction of Jerusalem have been four hundred and sixty-five years, and when you take away from them the seventy years of Babylon, there remain three hundred and ninety-five years.

5. I have written to you this whole argument because the Jews take pride that "It is certain for us to be gathered together". For if Sodom whose wickedness was not so great as that of Jerusalem, has not yet been re-inhabited and we say thus that it will never be settled; Jerusalem whose wickedness was greater than that of Sodom and her daughters, how shall it be inhabited? God had no mercy upon Sodom for two thousand two hundred and seventy-six years; shall we say that he will have mercy upon Jerusalem? Until now there are three hundred and ninety-five years from the day that she was destroyed, according to this calculation which has been written above. But as for what he said, "Sodom and her daughters shall be restored as of old" and about Jerusalem he had said, "You and your daughters shall

be as of old" (Ezek. 16:55); this is the force of the saying, That they shall not be inhabited forever; for the Lord has also thus cursed the land with which he was angry. "It shall not be sown, nor shall it produce, nor shall any grass grow in it, but it shall be like Sodom and Gomorrah, against which the Lord was angry and he was not reconciled with them" (Deut. 29:22).

Therefore be persuaded, o hearer, that Sodom and her daughters shall not be inhabited forever, but they shall be as of old, as like the time when they were not yet settled, and like the time when the Lord was angry with them and was not reconciled with them. Jerusalem and her daughters will be as of old, as the former time when the mountain of the Amorites lay in desolation, when Abraham built on it the Altar, binding upon it Isaac his son (Gen. 22:2); and as it was desolate when David bought the threshing-floor from Aran the Jebusite and built there the altar (2 Sam. 24:18-25). Understand and see that that mountain on which Abraham offered his son is the mountain of Jebus, which is Jerusalem. That place of the threshing-floor which David bought from Aran is where the temple was built (2 Chr. 3:1). Thus Jerusalem shall be in (a state of) desolation as of old. Understand that when Ezekiel prophesied this utterance, Jerusalem was still inhabited in her greatness (Ezek. 16:55), and those who were in her were rebelling against the king of Babylon. The utterance which the prophet spoke in anger and in shame, he spoke against Jerusalem.

6. Understand and see, o hearer, if God had given hope to Sodom and her companions, he would not have overthrown them with fire and with brimstone, the sign of the last day of the world; but he would have handed them over into the hands of one of the kingdoms that they might be chastised as it is written when Jeremiah

caused the nations and the kingdoms to drink the cup of wrath, he said against each one of the cities, "After they shall drink the cup, I shall turn back the captivity of Elam, Tyre, Sidon, and of the children of Ammon, Moab and Edom" (Jer. 25:15-27). About each one of these kingdoms he had said, "I will turn back her captivity in the latter days" (Jer. 48:47; 49:6, 39).

We see that Tyre was inhabited and was prosperous after she had wandered seventy years, and after she had received the reward from her paymasters, and after she had committed fornication with all the kingdoms. And she took the harp, played it well and multiplied the music (Isa. 23:15-16). And also the place of Elam was inhabited and was prosperous. Jeremiah had said about Babylon, "Babylon shall fall and shall not rise" (Jer. 51:64). Behold, till today and also for ever it will remain desolate.

And also about Jerusalem he has said, "The virgin of Israel shall fall and she shall no more rise. She is left on the ground and there is none to raise her up" (Amos 5:2). For if the prophecy which Jeremiah spoke about Babylon is true, then (it is) true and faithful about Jerusalem. Isaiah said to Jerusalem, "I will not again be angry with you, nor will I rebuke you" (Isa. 54:9). It is true that he will not again be angry with her, nor he will also rebuke her for ever because he will not rebuke that which is in desolation, nor she will provoke him to anger.

7. About those who revile us: "You are persecuted and you are not delivered". Let them be ashamed of themselves, for always and for many years they were persecuted until they were delivered. They were in bondage in Egypt two hundred and twenty-five years. The Midianites made Israel to serve in the days of Barak and Deborah. The Moabites had dominion over them in

the days of Ehud;⁴⁷ the Ammonites in the days of Jephthah; the Philistines in the days of Samson, and also in the days of Eli and Samuel the prophet; the Edomites in the days of Ahab (1 Kgs 20:1); the Assyrians in the days of Hezekiah. (At the end) the king of Babylon uprooted them from their place and scattered them (2 Kgs 18:9, 13). After He (God) had tried and persecuted them much, they did not produce good results as He had said to them, "In vain have I smitten your children; they have received no discipline" (Jer. 2:30).

Again he said, "I have cut off the prophets, and I have killed them by the words of my mouth" (Hos. 6:5). He had said to Jerusalem, "By afflictions and by scourges be instructed, o Jerusalem, lest my soul depart from you" (Jer. 6:8). But they abandoned him and worshipped idols, as Jeremiah had said about them, "Go to the distant islands and send to Kedar, understand well and see if there has been (such a thing) as this, whether the nations change their gods, which are not gods. But my people have changed its glory for that which does not profit. Be astonished, o heavens, at this, and quake and be exceedingly fear, says the Lord. For my people have committed two evils; they have abandoned me, the source of living waters, and they have gone and dug for themselves cisterns, broken cisterns which cannot hold water in them" (Jer. 2:10-13).

For the broken cisterns are the cult\worship of images and idols. The heaven were amazed at them because they worshipped the hosts of heaven. The heavens receive punishment because they shall be rolled up as a scroll and all the hosts of them shall fall down (Isa. 34:4).

47 It is Ahor in Syriac.

8. All this discourse which I have written above to you, my beloved, because a Jew has reproached the children of our people. But in accordance with what I have understood, I will convince you about the persecuted, (showing) how they have received a good reward, but the persecutors have come into scorn and contempt.

9. Jacob was persecuted, and Esau was the persecutor: Jacob received the blessings and birthright, Esau was rejected from both.

Joseph was persecuted, and his brothers were the persecutors:

Joseph was exalted and his persecutors did obeisance to him, and his dreams and visions were fulfilled.

Joseph who was persecuted was the likeness of Jesus who was persecuted:

Joseph's father clothed him with a long coat with sleeves (Gen. 37:3);

Jesus' Father clothed him with a body from the Virgin.

Joseph's father loved him more than his brothers (Gen. 37:3);

Jesus was the friend and beloved of his Father.

Joseph saw visions and dreamed dreams;

Jesus fulfilled the visions and the prophets.

Joseph was a shepherd with his brothers;

Jesus is the chief of shepherds.

When his father sent Joseph to visit his brothers, they saw him coming and they took counsel to kill him (Gen. 37:13-18);

When his Father sent Jesus to visit his brothers they said, "This is the heir, come, let us kill him" (Mt. 21:38).

The brothers of Joseph threw him into a pit (Gen. 37:24);

And the brothers of Jesus brought him down into the house of the dead.

Joseph ascended from the pit (Gen. 37:28);

Jesus arose from the house of the dead.

After Joseph ascended from the pit, he ruled over his brothers;

After Jesus arose from the house of the dead, his Father gave him a great and excellent name that his brothers should serve him, and his enemies should be placed under his feet (Phil. 2:9-10).

When Joseph made himself known to his brothers, they were confused, afraid and were amazed at his greatness (Gen. 45:3);

When Jesus comes at the end of the time, when he will be revealed in his majesty, his brothers who had crucified him will be ashamed, afraid and dismayed before him.

Joseph was sold into Egypt by the advice of Judah (Gen. 37:27);

Jesus was handed over to the Jews by means of Judas Iscariot.

When they sold Joseph, he gave no answer to his brothers;

Jesus (also) did not speak or answer to the judges who judged him (Mt. 27:14).

Joseph's master delivered him unjustly to the prison;

The children of his people unjustly condemned Jesus.

Joseph handed over his two garments, one by means of his brothers and the other through his master's wife;

Jesus handed over his garments, and the soldiers divided them among themselves (Mt. 27:35).

Joseph at the age of thirty stood before Pharaoh (Gen. 41:46) and became the lord of Egypt;

Jesus at about thirty years came to Jordan to be baptized, and received the spirit, and went out to preach (Lk. 3:23).

Joseph nourished the Egyptians with bread;

Jesus nourished the whole world with the bread of life.

Joseph took the daughter of an unjust and unclean priest (Gen. 41:49);

Jesus took to himself the Church from the unclean peoples.

Joseph died and was buried in Egypt (Gen. 50:26);

Jesus died and was buried in Jerusalem.

His brothers brought up the bones of Joseph from Egypt (Gen. 50:25; Ex. 13:19);

His Father raised Jesus up from the house of the dead and brought up his body with him uncorrupted to heaven.

10. Moses was also persecuted, and Jesus was Persecuted.

When Moses was born, they concealed him so that he might not be killed by his persecutors (Ex. 2:2);

When Jesus was born they put him to flight to Egypt so that Herod, his persecutor, would not kill him (Mt. 2:13).

In the days when Moses was born, the children were drowned in the river (Ex. 1:22);

At the birth of Jesus the children of Bethlehem and its borders were killed (Mt. 2:16).

God said to Moses, "The men who were seeking your life are dead" (Ex. 4:19);

The angel said to Joseph in Egypt, "Rise up, take the child and go to the land of Israel, for those who were seeking to snatch away the life of the child are dead" (Mt. 2:20).

Moses brought forth his People from the servitude of Pharaoh;

Jesus saved all people from the servitude of Satan.

Moses was brought up in the house of Pharaoh;

Jesus was brought up in Egypt, after Joseph took him in flight there.

Miriam stood at the shore of the river while Moses was floating in the water (Ex. 2:4);

Mary⁴⁸ brought forth Jesus after angel Gabriel had announced to her (Lk. 1:31).

When Moses killed the lamb, the first-born of the Egyptians were killed;

When they crucified Jesus, the true lamb, the murderous people died through his killing.

Moses brought down manna for his People;

and Jesus gave his (own) body to the Peoples.

Moses made the bitter waters sweet with the wood (Ex. 15:23-25);

Jesus made our bitterness sweet by his cross, by the wood of his cross.

48 The Syriac word for Miriam and Mary is the same.

Moses brought down the Law to his People;

Jesus gave his Covenant to the Peoples.

Moses conquered Amalek by stretching out his hands (Ex. 17:11);

Jesus conquered Satan by the sign of his cross.

Moses brought forth water from the kepha (rock) for his People (Ex. 17:6);

Jesus sent Simon Kepha⁴⁹ to take his doctrine among the Peoples.

Moses took away the veil from his face and God spoke with him (Ex. 34:34).

Jesus took away the veil from the face of the Peoples so that they might hear and receive his doctrine (2 Cor. 3:16).

Moses laid his hand on his apostles and they received the priesthood;

Jesus laid his hand on his apostles and they received the Holy Spirit.

Moses went up to the mountain and died there (Deut. 34:1-5);

Jesus ascended to heaven and took his seat at the right hand of his Father.

11. Also Joshua, the son of Nun, was persecuted, and Jesus our Saviour was persecuted.

Joshua, the son of Nun, was persecuted by the unclean nations;

Jesus, our Saviour was persecuted by the foolish people.

Joshua, the son of Nun, took the inheritance from his persecutors and gave it to his people;

⁴⁹ Aprh. plays on the word Kepha.

Jesus our Saviour took the inheritance from his persecutors and gave it to the foreign nations.

Joshua, the son of Nun, caused the sun to stand still in the heaven and took vengeance on the peoples that had persecuted him;

Jesus our Saviour caused the sun to set at the middle of the day so that the people who persecuted (him) and crucified him might be ashamed.

Joshua, the son of Nun, divided up the inheritance for his people.

Jesus, our Saviour promised to give to the Nations the land of life.

Joshua, the son of Nun, saved Rahab, the harlot (Jos. 6:17).

Jesus, our Saviour gathered together and saved the Church, the harlot.

Joshua, the son of Nun, pulled down and made the walls of Jericho to fall on the seventh day (Jos. 6:20);

In the case of Jesus our Saviour, on the seventh day, on the Sabbath of rest of God, this world would be dissolved and collapsed (Heb. 4:8).

Joshua, the son of Nun, stoned Achar who stole from the spoils that had been set aside (Jos. 7:25);

Jesus our Saviour separated Judas from the disciples, his comrades, because he stole from the money of the poor (Jn. 12:6).

When Joshua, the son of Nun, was dying he placed a witness with his people (Jos. 24:22);

When Jesus our Saviour was taken up, he laid a witness with his apostles (Mk. 16:14).

12. Jephthah also was persecuted, and Jesus was persecuted.

His brothers had driven Jephthah out from the house of his father (Jud. 11:2);

Jesus' brothers had driven him out, lifted him up and crucified him.

Jephthah the persecuted arose (as) the chief of his people; Jesus the persecuted arose and became a king for the Peoples.

Jephthah vowed a vow and offered up his first-born daughter (as) an offering (Jud. 11:30-39);

Jesus lifted up himself (as) an offering to his Father on behalf of all the Peoples.

13. David too was persecuted, and Jesus was persecuted.

David was anointed by Samuel to be king in the place of Saul who had sinned (1 Sam. 16:1-13);

Jesus was anointed by John to be the high priest in the place of the priests (who) had transgressed the Law.

David was persecuted after his anointing;

Jesus was persecuted after his anointing.

David ruled at first only over one tribe and afterwards over all Israel;

Jesus ruled at first over the few who had believed in him, and at the end he will rule over the whole world.

Samuel anointed David (when) he was thirty years old (2 Sam. 5:4);

Jesus received from John the laying on of the hand⁵⁰ (when) he was about thirty years old (Lk. 3:23).

David took two royal daughters;

Jesus took two royal daughters, the congregation of the People and the congregation of the Peoples.

David returned good to Saul, his enemy;

Jesus taught, "Pray for your enemies" (Lk. 6:28).

David was the heart of God (1 Sam. 13:14);

Jesus is the son of God.

David received the kingdom of Saul, his persecutor;

Jesus received the kingdom of Israel, his persecutor.

David wept in lamentation over Saul his enemy when he died (2 Sam. 1:12);

Jesus wept over Jerusalem, his persecutor, for it was destined to be laid waste (Lk. 19:41-44).

David handed over the kingdom to Solomon and was gathered to his people;

Jesus handed over the keys to Simon (Mt. 16:19) and ascended and went to the One who sent him.

Because of David the sins of his offspring were forgiven.

Because of Jesus the sins of the Peoples were forgiven.

14. Elijah also was persecuted, and Jesus was persecuted.

Jezebel the murderess persecuted Elijah;

The murderous and the persecuting congregation persecuted Jesus.

⁵⁰ He had already treated this topic in Dem. VI:13. The author has in his mind the baptism of Jesus.

Elijah shut up the heaven from (giving) the rain because of the sins of Israel (1 Kgs. 17:1);

Jesus, at his coming, withheld the Spirit from the prophets because of the sins of the people.

Elijah destroyed the servants of Baal (1 Kgs. 18:40);

Jesus has trodden under foot Satan and his hosts.

Elijah raised to life the son of the widow (1Kgs. 17:17-24);

Jesus raised to life the son of the widow (Lk. 7:11-17), with Lazarus (Jn. 11:1-46), and the daughter of the chief of the Synagogue.

Elijah fed the widow with a little bread (1 Kgs. 17:7-16);

Jesus satisfied thousands with a little bread.

Elijah was taken up in a chariot to heaven (2 Kgs. 2:11);

Our Saviour ascended and is seated at the right hand of his Father.

Elisha received the spirit of Elijah (2 Kgs. 2:15);

Jesus breathed upon the faces of his apostles (Jn. 20:22).

15. Elisha also was persecuted, and Jesus was persecuted.

Elisha was persecuted by the son of Ahab, the son of the murderer;

Jesus was persecuted by the murderous people.

Elisha prophesied and there was plenty in Samaria (2 Kgs 7:1).

Jesus said, "He who eats of my body and drinks of my blood shall live for ever" (Jn. 6:54, 58).

Elisha filled a hundred men with a little bread (2 Kgs 4:42-44);

Jesus filled four thousand with five loaves, besides women and children (Mt. 14:13-21).

Elisha made oil out of water (2 Kgs 4:1-7);

Jesus made wine out of water (Jn. 2:1-11).

Elisha saved the widow from her creditor (2 Kgs 4:1-7);

Jesus saved the Peoples (which) were in debt (to sin).

Elisha made iron float on the water and caused wood to sink (2 Kgs 6:1-7);

Jesus raised our sunken state and caused our licentiousness to sink.

A single dead man recovered life through the bones of Elisha (2 Kgs. 13:21).

All the peoples who were dying in their sins were cast upon the bones of Jesus and recovered life.

16. Hezekiah also was persecuted, and Jesus was persecuted.

Hezekiah was persecuted and was reviled by Sennacherib, his enemy;

Jesus was reviled by the foolish people.

Hezekiah prayed and conquered his enemy (2 Kgs 19:14-19; Isa. 37:14-20);

Our enemy was conquered by the crucifixion of Jesus.

Hezekiah was the king of whole Israel;

Jesus is the king of all the Peoples.

The sun turned backwards because Hezekiah was sick (2 Kgs. 20:9-11);

The sun was darkened from its light because Jesus suffered (Mt. 27:45).

The enemies of Hezekiah became dead corpses (2 Kgs. 19:35);

The enemies of Jesus shall be cast down under his feet (Ps. 110:1; Phil. 2:10).

Hezekiah was from the tribe of the house of David;

Jesus was the son of David in the flesh.

Hezekiah had said, "Peace and justice shall be in my days" (2 Kgs. 20:19);

Jesus said to his disciples, "My peace I leave to you" (Jn. 14:27).

Hezekiah prayed and was healed from his sickness (2 Kgs. 20:1-7);

Jesus prayed and rose from the house of the dead.

After Hezekiah arose from his sickness, added to his years (2 Kgs. 20:6);

Jesus after his resurrection received great glory.

With Hezekiah, after the prolongation (of his life), death ruled over him;

After Jesus arose, death has no more dominion over him for ever (Rom. 6:9).

17. Josiah also was persecuted and Jesus was persecuted.

Josiah was persecuted and Pharaoh the lame killed him (2 Kgs 23:29);

Jesus was persecuted and the people who became lame by means of their sins killed him.

Josiah cleansed the land of Israel from abomination (2 Kgs. 23:11-20);

Jesus cleansed and caused abomination to pass away from the whole earth.

Josiah honoured and praised the name of his God;

Jesus said, "I have glorified and will glorify" (Jn. 12:28).

Josiah rent his clothes because of the wickedness of Israel (2 Kgs 22:11);

Jesus rent the veil of the holy temple because of the wickedness of the people (Mt. 27:51).

Josiah had said, "Great is the wrath that shall come upon this people" (2 Kgs 22:13);

Jesus said, "Wrath shall come upon that people, and they shall fall by the edge of the sword" (Lk. 21:23-24).

Josiah removed the abomination from the holy temple;

Jesus removed the unclean traders from the house of his Father (Lk. 19:45-46).

The daughters of Israel mourned and lamented for Josiah, as Jeremiah had said, "Daughters of Israel, weep for Josiah" (2 Chr. 35:25).

The daughters of Israel wept and mourned for Jesus as Zechariah had said, "Let the land mourn, families for families (Zech. 12:12).

18. Daniel also was persecuted, and Jesus was persecuted.

Daniel was persecuted by the Chaldeans, a congregation of wicked men;

Jesus was persecuted by the Jews, a congregation of wicked men.

The Chaldeans accused Daniel; the Jews accused Jesus before the governor.

They cast Daniel into the pit of lions, but he was saved and came up from its midst victoriously;

They brought down Jesus into the pit of the house of the dead, but he came up and death had no power over him.

They hoped that when Daniel had fallen into the pit, he would no more come up;

They said about Jesus, "Now that he had fallen, he shall rise up no more" (Ps. 41:9).

The mouths of the greedy and destructive lions were closed by Daniel;

The mouth of the greedy death (which) destroys forms was closed by Jesus.

They sealed the pit of Daniel and guarded it with great care (Dan. 6:17);

They guarded the tomb of Jesus with great care as they had said, "Give orders for careful guard over the tomb" (Mt. 27:64).

When Daniel came up, his accusers were ashamed.

When Jesus rose, all those who had crucified him were ashamed.

The king who judged Daniel was greatly grieved because of the wickedness of the Chaldean accusers (Dan. 6:14);

Pilate, the judge of Jesus, was very much grieved because he knew that the Jews were accusing him out of wickedness (Mt. 27:18).

The captivity of his people went up from Babylon at the prayer of Daniel;

Jesus prayed and caused the captivity of all the Peoples to return.

Daniel interpreted the visions and the dreams of Nebuchadnezzar (Dan. 2:24);

Jesus explained and interpreted the visions of the Law and the Prophets (Lk. 24:25).

When Daniel interpreted the vision of Belshazzar, he received authority (over) a third in the kingdom (Dan. 5:29);

When Jesus fulfilled the visions and the prophets, his Father handed over him all authority in heaven and on earth (Mt. 28:18).

Daniel saw wonders and spoke hidden things;

Jesus revealed hidden things and fulfilled that which was written.

Daniel was led away with the hostages on behalf of his people;

The body of Jesus was a hostage⁵¹ on behalf of all the Nations.

On account of Daniel the anger of the king ceased from the Chaldeans, and they were not killed;

On account of Jesus the anger of his Father ceased from all Peoples, that they were not killed and die because of their sins.

Daniel asked of the king and he gave authority to his brothers over the affairs of the province of Babylon (Dan. 2:49; 3:12);

51 *Hmairācan* can mean a hostage and also a pledge.

Jesus asked of God and he gave authority to his brothers, his disciples, over Satan and his power\might (Lk. 10:19).

Daniel said about Jerusalem that until the determined (time), it will remain in desolation (Dan. 9:26);

Jesus said about Jerusalem that, "There shall not left in her one stone upon another, because she did not know the day of her greatness" (Lk. 19:44).

Daniel saw the weeks that would remain for his people (Dan. 9:24);

Jesus came and fulfilled them.

19. Hananiah (Ananias) and his brothers were also persecuted (Dan. 3), and Jesus was persecuted.

Hananiah and his brothers were persecuted by Nebuchadnezzar;

The Jewish people persecuted Jesus.

Hananiah and his brothers were cast into the furnace of fire and it became cool as dew upon the righteous;

Jesus descended into the place of darkness and broke its gates and let out its prisoners.

Hananiah and his brothers came up from the furnace of fire, and the flame set their accusers on fire (Dan. 3:22);

Jesus lived and came up from the midst of darkness, and his accusers and those who crucified him will be set on fire in the flame at the end.

When Hananiah and his brothers came up from the furnace, Nebuchadnezzar the king trembled and was perturbed;

When Jesus rose from the house of the dead, the people who crucified him was perturbed and trembled.

Hananiah and his brothers did not worship the image of the king of Babylon (Dan. 3:12);

Jesus prohibited the Peoples from worship of dead images.

On account of Hananiah and his brothers the Peoples and the languages praised God who had delivered them from fire (Dan. 3:28-29);

On account of Jesus the Peoples and all languages praise the One who had delivered his Son, and so he did not see corruption (Ps. 16:10).

Fire had no power over the clothing of Hananiah and his brothers;

Fire has no power at the end over the bodies of all the righteous who have believed in Jesus.

20. Mordecai also was persecuted, and Jesus was persecuted.

Mordecai was persecuted by the wicked Haman;

Jesus was persecuted by the rebellious people.

Mordecai rescued his people from the hands of Haman by means of his prayer;

Jesus rescued his people from the hands of Satan by means of his prayer.

Mordecai was rescued from the hands of his persecutor;

Jesus was delivered from the hands of his persecutors.

Because Mordecai sat there wearing sackcloth, he saved Esther and his people from the sword (Est. 4:1);

Because Jesus put on a body⁵² and humbled himself, he saved the Church and her sons from death.

52 In early Syriac literature Incarnation is designated by the term 'to put on the body'.

Because of Mordecai, Esther found favour with the king: she entered and took her seat instead of Vashti who had not done his will (Est. 2:17);

Because of Jesus, the Church found favour with God. She entered in to the king instead of the congregation which had not done his will.

Mordecai admonished Esther and her maidservants to fast, so that she and her people might be saved from the hands of Haman (Est. 4:16);

Jesus admonished the Church and her children so that she and her children might be saved from wrath.

Mordecai received the honour of Haman, his persecutor; Jesus received great glory from his Father in the place of his persecution from the foolish people.

Mordecai trod upon the neck of Haman, his persecutor (Est. 8:2);

(In the case of) Jesus, his enemies will be placed under his feet (Phil. 2:9-11).

Haman proclaimed before Mordecai, "Thus shall it be done to the man in whose honour the king delights" (Est. 6:11);

(In the case of) Jesus, his preachers went forth from the people who had persecuted him and said, "This is Jesus, the son of God" (Mt. 27:54).

The blood of Mordecai was required from the hands of Haman and his sons (Est. 7:10; 9:10); as for the blood of Jesus, his persecutors took it upon themselves and upon their children (Mt. 27:25).

21. These memorials I have written to you my beloved, concerning Jesus who was persecuted and the righteous who were persecuted, so that those who are

persecuted today may be comforted, who are persecuted on account of Jesus who was persecuted. For he has written for us and he has personally comforted us, saying, "If they have persecuted me, they will also persecute you. Therefore, they will persecute you, for you are not of (this) world, just as I am not from it" (Jn. 15:19, 20; 17:14).

For he had previously written to us, "Your fathers, your brothers and your families will deliver you up and every one will hate you because of my own name" (Lk. 21:16-17). Again, he taught us, "When they shall bring you before magistrates and before rulers, and before the kings who possess the world, do not be concerned before the time what you shall speak, and how you shall defend yourselves; I will give you a mouth and a wisdom so that your enemies will not be able to overcome you, for it is not you who are speaking, but the Holy Spirit of your Father, She speaks in you" (Mt. 5:19, 20; Lk. 11:11; 12:11; 21:14-15).

This is the Spirit which spoke through the mouth of Jacob with his persecutor Esau.

The Spirit of wisdom which spoke before Pharaoh through the mouth of Joseph who was persecuted.

The Spirit which spoke through the mouth of Moses in all the wonders which he performed in the land of Egypt.

The Spirit of knowledge which was given to Joshua, the son of Nun, when Moses placed his hand upon him (Num. 27:23) and the peoples who had persecuted him were destroyed and came to an end before him.

The Spirit who sang through the mouth of David who was persecuted, and through her he sang and had gave relief to Saul his persecutor from the evil Spirit (1 Sam. 16:23).

The Spirit which clothed Elijah and through it he reproved Jezebel and Ahab his persecutor.

The Spirit who spoke through Elisha, and he prophesied and made known to the king his persecutor about the thing that would occur on the next day (2 Kgs 7:1).

The Spirit who was fervent in the mouth of Micah when he reproved Ahab, his persecutor, saying to him, "If you really return, (then) the Lord has also not spoken by me" (1 Kgs 22:28).

The Spirit who strengthened Jeremiah and he stood boldly and reproved Zedekiah through her.

The Spirit who guarded Daniel and his brothers in the land of Babylon.

The Spirit who saved Mordecai and Esther in the place of their captivity.

22. Hear my beloved these names of martyrs and confessors, and the persecuted.

Abel was killed and his blood groaned from the earth.

Jacob was persecuted and took flight, and became an exile.

Joseph was persecuted and sold, and was thrown into the pit.

Moses was persecuted and fled to Midian.

Joshua, the son of Nun, was persecuted, and made war.

Jephthah, Samson, Gideon and Barak, these too were persecuted; these are those about them the blessed Apostle had said, "For time fails me to narrate their victories" (Heb. 11:32).

David also was persecuted at the hands of Saul and he wandered in the mountains and in the caves, and in the dens (Heb. 11:38).

Samuel was also persecuted and mourned over Saul.

Further Hezekiah was persecuted and was confined in affliction.

Elijah was persecuted and walked in the desert.

Elisha was persecuted and became an exile.

Micaiah was persecuted and was cast in the prison.

Jeremiah was persecuted and they threw him into the pit of mud.

Daniel was persecuted and was cast into the pit of lions.

Hananiah and his brothers also were persecuted and were cast into the furnace of fire.

Mordecai, Esther and the sons of their people were persecuted at the hands of Haman.

Judas Maccabee and his brothers were persecuted and they also bore shame.

The seven brothers, the sons of the blessed woman,⁵³ bore sufferings under bitter torments (2 Macc. 7:1-4).⁵⁴ They were confessors and true martyrs.

Eleazer, the aged and advanced in the years, became a good example, made the confession and became a perfect martyr⁵⁵ (2 Macc. 6:18-20).

23. Great and excellent is the witness of Jesus. He exceeded in affliction and in confession all who were

⁵³ She is named Shmoni in the Syriac tradition.

⁵⁴ Aphr. dealt this theme in Dem. V:20.

⁵⁵ *Sahdā* means martyr and witness.

before and after (him). After him there was the faithful witness Stephen, whom the Jews stoned (Act. 7:54-60). Simon and Paul also were perfect witnesses. James and John walked in the footsteps of their master, Christ. Also from the (time of) the apostles on, in various places true witnesses confessed and went forth. And also about our brothers who are in the west, in the days of Diocletian, there was great affliction, and a persecution for the whole Church of God which was in all their dominion. Churches were overthrown and were uprooted, (yet) many confessors and martyrs made the confession. He (God) returned to them in mercy after they were persecuted.

These things have occurred also in our days, truly on account of our sins; but also because what is written is being fulfilled; as our Saviour has said, "These things are going to happen" (Mt. 24:6; Lk. 21:9). The Apostle too has said, "Also over us is placed this cloud of confession" (Heb. 12:1) of the One we honour, under which many will confess and be killed.

The end of the Demonstration on Persecution.

XXII

THE DEMONSTRATION ON DEATH AND THE LATTER TIMES

This Demonstration mainly deals with death and after life. He also lists here his works according to their order and mentions the dates of their composition. He exhorts his readers how his Demonstrations have to be read and how the exegesis of the Sacred Scripture to be found in the Demonstrations has to be understood. Death reigned in the world through the violation of the commandment by Adam (section 1), but God had made known that the power of death is not for ever over the children of Adam (sections 2-3). Death is perished and life came to the throne by the death of Jesus, the destroyer of death (sections 4-5). In sections 6-8, 10-11 and 14 he demonstrates that death shall come to all unexpectedly. The rich, the strong, those who lived luxuriously etc. fear before death, but the afflicted, the old, the sick etc. look for it. He is of the opinion that the sons of peace always remember death and dwell in this world as strangers (section 9) and after death they will reach to the place where there is no want; it is the dwelling place of God (sections 12-13). The resurrection of the righteous is for life and the resurrection of the wicked is for death (sections 15-16). Those who do not recognize God are counted to God as nothing and as soon as they have risen, they return to Sheol (section 17). Each person will get an appropriate reward

for his action and there is a gradation even in the level of rewards (sections 18-23). It is not for the reader to dispute about the place which the righteous and the wicked shall inherit after the judgement (section 24). In section 25 he lists all his works starting with Faith and mentions when they were written. In the concluding section he speaks about the basic principles behind the exegesis of the Sacred Scripture to be found in the Demonstrations and asks his readers how they should read and understand the Demonstrations.

1. The upright and the just, good and the wise do not fear or tremble at death because of the great hope which is before them. They always remember death (as) the exit (from the world) and the last day on which the children of Adam are to be judged. They know that death began to rule by punishment, for Adam transgressed the commandment as the Apostle said, "Death reigned from Adam unto Moses, also over those who had not sinned, so also upon all the children of Adam it passed, as it passed on Adam" (Rom. 5:12, 14). How did death reign from Adam unto Moses, if not when God gave the commandment to Adam, he thus admonished him and said to him, "On the day that you shall eat from the tree of the knowledge of good and evil, you shall surely die?" (Gen. 2:17). When he transgressed the commandment and ate from the tree, death reigned over him and over all his children, also over those who had not sinned. Death reigned over them through Adam's violation of the commandment.

2. And why did he say, "From Adam unto Moses did death begin to rule?" He who is inferior in knowledge, imagines thus, that death had power only from Adam unto Moses. But he should understand from his saying, "It passed upon all men" (Rom. 5:12). It passed upon all men, however, from Moses until the end of the world.

Yet Moses proclaimed that its reign had come to an end. For when Adam violated the commandment, death was decreed upon his children. Death thus hoped that it would imprison all human beings and would become king over them for ever.

When Moses came, he proclaimed the resurrection and death knew that its kingdom would come to an end. For Moses said, "Let Reuben live, and not die, and he shall remain in the number" (Deut. 33:6). When the Holy One called Moses from the bush He said thus to him, "I am the God of Abraham, of Isaac and of Jacob" (Ex. 3:6). When death heard this word, it quaked and feared, and it trembled and was disturbed, and knew that it would not be king over the children of Adam forever. From the moment it heard God saying to Moses, "I am the God of Abraham, of Isaac and of Jacob", death fell into doubt, for it realized that God is the king of the dead and of the living, and the children of Adam will come forth from its darkness and will rise with their bodies.

See, our Saviour Jesus also when he told this word to the Sadducees, when they were debating with him about the resurrection of the dead, said thus, "God is not of the dead, for all live to him" (Lk. 20:38).

3. To make known to death that its power is not for ever over all children of Adam God took Enoch away to himself and made him immortal, because he was well-pleasing to him (Gen. 5:24).

Again He took Elijah away to heaven, and death had no power over him. And Hannah said, "The Lord makes to die and causes to live, he brings down to Sheol and brings up (1 Sam. 2:6). Again Moses said as from the mouth of his God, "I make to die and I cause to live" (Deut. 32:39). Again the prophet Isaiah too said, "Your dead

shall live, and their dead bodies shall arise. Those who sleep in the dust shall be awakened and shall praise you" (Isa. 26:19). When death heard all these, amazement laid hold of it and it sat down in mourning.

4. When Jesus, the executioner of death, came, he put on the body from the seed of Adam and was crucified in his body and tasted death. When (death) was aware that he had come down to it, it was shaken from its place and was troubled because it saw Jesus; it closed its doors and did not wish to receive him. Then (Christ) shattered its doors and entered into it and began to spoil all its possessions. But when the dead saw light in the darkness, they raised their heads from the imprisonment of death, looked forth and saw the brightness of the king Messiah. Then the powers of darkness sat in mourning, for death was humbled from its power. Death tasted the poison, its slayer, and its hands paralysed and it knew that the dead ones would come alive, and escape from its servitude. When he (Jesus) tormented death by spoiling its possessions, it lamented and shouted aloud, embittered saying, "Go away from my place and should not enter it. Who then is this that comes to my place alive?".

Crying out in agitation, death saw that its darkness had begun to come to an end and some of the righteous who were sleeping (there) arose to ascend with him (Jesus) (Mt. 27:52). He made known to it that when he comes in the fullness of time, he will bring forth all the prisoners from its authority and they will go out to him in order to see the light. Then when Jesus fulfilled his ministry among the dead, death set him free from his place, not bearing his presence there. Devouring (Jesus) gave (death) no pleasure as did (devouring) all (the other) dead. He had no power over the Holy One and he was not given over to corruption.

5. When (death) set him free and he went out from his place, he left with him, as poison, the promise of life, so that its power would come to an end little by little, like a man who takes a deadly poison in the food given for life: when he feels in himself that he has received deadly poison in the food, then he vomits from his belly the food in which the deadly poison was mixed. But the poison has left its strength in his members so that little by little the structure of his body is dissolved and corrupted. The dead Jesus is the destroyer of death died for through him life comes to the throne and through him death to whom it is said, "O death, where is your victory" (1 Cor. 15:55), is brought to an end.

6. Therefore, o children of Adam, over whom all death has reigned, remember death and be mindful of life, do not violate the commandment as did that first father of yours. O kings, with crowned heads, be mindful of death which will take away the crowns which are placed on your heads, and he shall be king over you until the time that you shall rise for the judgement. O you proud, haughty and exalted, be mindful of death that destroys pride, dissolves limbs, separates the (body's) structure. The body and its forms will be given to corruption. The proud shall be brought low in death; the cruel and the stubborn will be buried in his darkness. He takes all the haughty ones and they will become corrupted and dust, until the judgement.

O you rich, be mindful of death, when the time comes and you meet him there you will not have the use of your wealth and possessions. He will not set before you a desirable banquet, nor will he prepare some delightful drink for you. There the body of the luxurious who lived luxuriously will be corrupted. They shall cease from the luxurious life and they will not remember it. The worms

shall consume their bodies there. They will be wrapped in darkness over their beautiful apparel. They will not remember this world at all, for death will disturb them when they descend to it. They will sit in sadness and in the shadow of death, and they will not remember this world up to the end comes and they rise up for the judgement.

O you plunderer, oppressor, and despoiler of your fellows, remember death and do not multiply your sins, because the sinners can not repent in that place. He who robs his fellow one, shall not keep his own, but will come to the place where no one has the use of riches. He will come to an end and will pass away from his honour, and his sins will be kept for the day of judgement.

7. O you who put the trust in this world, let this world be worthless in your eyes, for you are sojourners and foreigners in it and you do not know the day when you will be carried away from it. For death will come unexpectedly, separate and take away the beloved children from their parents, and will separate fathers from beloved sons. It will lead off the dear only begotten sons to himself, and their parents shall be deprived of them and shall be treated with contempt. It will separate the precious friends to himself, and their beloved ones will weep for them grievously.

It takes away to himself those whose beauty is attractive, so that he may put their forms to shame and corrupt them.

It takes away to himself those who are beautiful in appearance and they will remain as dust until the judgement.

It takes away the betrothed from their spouses, and imprisons them in his bridal chamber, in his dark place.

It takes away and separates the betrothed from the virgins who are assigned to them and are betrothed in their name; they shall sit in bitter mourning for them.

It takes away and separates to himself all the beautiful youths who hoped that they would not see death until old age.

It takes away and gathers to himself beloved young children of whom their parents have not had their fill.

It takes away to himself the rich, the children of luxury; "They leave their riches as the waves of the sea" (Sir. 29:18).

It takes away to himself diligent craftsman, who were raising up the world with their wonderful works.

It takes away the shrewd and the wise to himself, and they become foolish, not distinguishing good from evil.

It takes away the opulent of this world to himself and their possessions are damaged and do not last for ever.

It takes away to himself the strong and the mighty and their strength is brought low, enfeebled and destroyed.

Those who trust that their strength would not diminish, on the day of death, will have their bodies gathered up by those who are inferior to them.

Those who trust that in their death they will be buried with honour, it will happen to them that dogs will eat them (1 Kgs 21:24).

Those who trust that they will be buried in the place where they were born, do not even know of the place of their captivity they will be buried with shame.

Those who trust in their possessions, to give them as an inheritance to their sons, it is hidden from them that they will be plundered by their enemies.

Death takes away to itself the valiant and the warriors, who were hoping to lay waste to the whole world.

Death takes away those who adorn themselves with all kinds of desirable things, and the burial of an ass will happen for them when they are buried (Jer. 22:19).

Death reigns over the unborn and subjects them to himself before they are born.

Death takes away to itself those who are honoured as a result of luxuries and they will come into shame when they come down to it (in) its place of darkness, where there is no light. It is not ashamed before kings with their crowns; it is not abashed before the haughty and the indignant who lay waste the lands.

Death neither respects the persons of honour nor receives a bribe from the rich. Death neither neglects the poor nor does it spurn him who has nothing. Death neither honours those who live in magnificence nor are the good distinguished from the bad with him. It does not reckon the aged as more in honour than the young. It makes those endowed with discernment, without discernment. Those who make haste and trouble themselves to acquire possessions, there, with it, they will be stripped from their possessions. It takes away to itself slaves and their masters especially, and the masters are not honoured there more than their slaves. "The small and the great are there, and they hear not the voice of the oppressor. The servant who is free from his master" (Job 3:18-19), there does not think of him who oppressed him. Death fetters and shuts up with him the jailors of prisoners and the prisoners (who were) cast down. Prisoners are set free by means of death, and they fear no more those who enslaved them.

8. Those who lived luxuriously fear death, but the afflicted look for it, so that they may be quickly carried away. All the rich tremble before death, but the poor desire eagerly for it, so that they may take rest from labour\toil. Death terrifies the strong when they think of it, but the sick look for it so that they may forget their pains through it. Again young children fear death, for when it comes upon them they will leave their pleasures. But old men, the aged, those who are in need of daily bread pray for it.

9. The sons of peace remember death, they abandon and remove wrath and enmity. As strangers they dwell in this world (Heb. 11:13) and prepare a provision for themselves for the journey before them. They think on that which is above, they meditate on that which is above. Their eyes treat with contempt the things which are below (Col. 3:1-2). They send their treasures to the place where there is no fear, the place where there is no moth and no thieves (Mt. 6:19-21). They dwell in the world as strangers, sons of a far place. They wait expectantly to be sent out from this world and to go to the city, the place of the righteous. They afflict themselves not to be held back in the place of sojourning or to be involved in the house of their foreign residence. Day by day their faces are directed upwards so that they may go to the rest of their fathers. They are like prisoners in this world and they are held like hostages for a king. There is no rest at all for them in this world and there is no hope in it which will remain for ever. Those who possess riches will not rejoice in them. Those who beget sons, death brings them low. Those who build cities shall not be left in them. Those who haste and weary themselves do not differ in any way from the foolish. O senseless man, whose trust is in this world!

10. Remember, compare and see in your mind, my beloved, who is from the former generations has been left in this world so that they may remain for ever? Death has carried away the former generations, the mighty, the strong and the shrewd. Who has possessed much wealth and taken it with him at the time when he left (this world)? What was gathered from the earth returns to its midst and a person goes out naked from his possessions. The wise who possess wealth send some of it in front of them, as Job said, "My witnesses are in heaven" (Job 16:19) and he said "My brothers and friends are with God" (Job 16:20). Our Lord commanded those who possess wealth that "they should make friends for themselves in heaven" (Lk. 16:9) and also "that they should lay up treasures there" (Lk. 12:33).

11. Do you also remember death, o wise scribe, lest your heart be magnified and you forget the sentence (to Adam). Death does not leave the wise or accept the face of the shrewd. Death carries away to himself the wise scribes and they forget what they have learned till the time comes when all the righteous shall arise.

12. In that place they will forget this world; nothing is lacking for them there. They love each other with an abundant love.⁵⁶ There is no heaviness in their bodies and swiftly they shall fly "like the doves to their windows" (Isa. 60:8).⁵⁷ They will not recall wickedness there in their thoughts at all, nor will any uncleanness shall arise in their hearts. There is no natural desire in that place, for there they are weaned from all desires. In their hearts no anger or licentiousness arises. They also

56 This is very much similar to Ephrem's depiction of the Paradise; cf. Hymns on Paradise.

57 It seems this is a favourite theme for him and he expresses it quite often elsewhere; for example, Dems VI:14, 18, XXIII:12 etc.

turn aside from themselves all matters which give birth to sins. In their hearts love for each other bubbles up. No hatred at all is fixed in their midst. They have no need there to build houses, for they dwell in the light, in the dwellings of saints. They have no need of any woven garment, for they are clothed in eternal light. They have no need of food, for they shall recline at his table and be sustained for ever. The air of that place is desirable and glorious, and its light shines out and it is fair and becoming. Beautiful trees are planted there, whose fruits do not cease and their leaves do not fall (Ps. 1:3). Their boughs are glorious, their fragrance delightful. No soul feels disgust for their taste for ever. The place is spacious and unlimited, but its inhabitants will see its distance as though close by. Inheritances shall not be divided there, and no one shall say to his companion, "This is mine and this is yours". They shall not be bound there by the desire of avarice, nor they shall go there astray out of some recollection. There no person shall love his comrade with greater reverence, but they will all love one another sincerely in the same manner. They do not marry there nor do they beget children. There the male is not distinct from the female; but all are children of the Father who is in heaven, as the prophet has said, "Is there not one Father for us all? Or has not one God created us? (Mal. 2:10).

13. About what I have said, that there they shall not marry, and the male is not distinct from the female our Lord and his Apostle have taught us. For our Lord said, "Those who are worthy of that world and of that resurrection from the house of the dead do not marry wives nor are women given in marriage to men. For they cannot die, but they are like angels in heaven, and they are children of God" (Lk. 20:35-36). And the Apostle said, "There is neither male nor female, neither slave nor free,

but you are all one in Jesus Christ" (Gal. 3:28). God made Eve distinct from Adam for the purpose of propagation so that she might become the mother of all the living; but in that world there is no female, as also in heaven there is no female, nor bringing forth, nor the use of desire. In that place there is no want of anything, but perfection and fullness. The old do not die and the young do not grow old. It is in the hope of growing old and dying that young men take wives and bring forth children, so that when the fathers have died, the children may rise up instead of them. For, all these things are performed (only) in this world, for in that place there is no want, no deficiency, no desire, no bringing forth, no completion, no destruction, no death, no accomplishment, no old age, no hatred, no wrath, no envy, no weariness, no labour, no darkness, no night and no falsehood.

In that place, there is no necessity at all, but the place is full of light, life, mercy, fulness, satisfaction, newness, love, and all the good promises which are written down - and those that are not indicated as well. For there is what "The eye has not seen and the ear has not heard and has not entered the heart of man" (1 Cor. 2:9), something ineffable of which a person cannot speak. The Apostle has said, "That which God has prepared for those who love him" (1 Cor. 2:9), although people may speak much (about it), they cannot affirm it. That which the eye has not seen, they cannot narrate, and that which ear has not heard is something and it is not fitting to speak of in comparison with that which the ear has heard and the eye has seen. Who will venture to say about that which has not entered the heart, that it is like the thing that entered the heart? But this is right for a person to liken, and to call that place the dwelling place of God, the place of life, the perfect place, the place of light, the place of magnificence,

the Sabbath of God, the day of rest, the rest of the righteous, the delight of the just, the dwelling place and the abode of the righteous and the holy, the place of our hope, the house of our strong confidence, the place of our treasure, the place which blots out our toil, removes our afflictions and soothes our sighs. It is right for us to compare and call that place by these terms.

14. Again death leads to itself the kings, the founders of cities, (who) strengthen themselves in magnificence and it does not let go the lords of the lands.

Death leads and takes to itself the greedy who are not satisfied or say "it is enough". It is even more greedy for them than they have been greedy.

Death leads to itself the plunderers and those who were not hindered from plundering their fellow beings out of any kindness on their part.

Death leads to itself the oppressors, and (only) by reason of death are they hindered from iniquity.

Death leads to itself the torturers and the afflicted come to rest as soon as they go to him.

Death leads to itself those who bully their neighbours; the oppressed and the injured have little rest, until they themselves are also led away and go there.

Death leads away those who make many plans and all that they have devised is dissolved and brought to an end.

People think upon many things, but death comes upon them unexpectedly and they are led away; then they remember nothing of what they have devised of. There is a person who makes plans for many years ahead, but he is unaware that there is no tomorrow for him. One son of Adam exalts himself and vaunts it over his comrade, but

death comes upon him and brings to an end his boasting. A rich man plans to add to his wealth, but he does not know that even that which he possesses he will not keep for himself. Death leads to itself all the people and binds them in its abode until the judgement. It is also king over those who have not sinned because of the sentence which Adam received for his sins (Rom. 5:14).

15. The Life-giver, the killer of death, shall come and bring to an end its power over the just and the wicked. The dead shall rise with a powerful voice and death shall be emptied and stripped of all the captivity. All the children of Adam shall be gathered for the judgement and each person shall go to the place which is prepared for him. The resurrection of the righteous leads to life and the resurrection of the wicked handed over to death. The righteous who have kept the commandment shall go and they will not come near to the judgement on the day that they arise, as David asked, "Do not let your servant to enter into judgement" (Ps. 143:2); also their Lord will not terrify them in that day.

16. Remember that the Apostle too has said, "We shall judge the angels" (1 Cor. 6:3). Our Lord said to his disciples, "You shall sit on twelve seats and you shall judge the twelve tribes of the house of Israel" (Mt. 19:28; Lk. 22:30). Ezekiel said about the righteous men, that they shall judge Ahlah and Ahlibah (Ezek. 23:44). For in the case of the righteous who are going to judge the wicked, he has made known that they themselves will not come into judgement. And about what the Apostle had said, "We shall judge the angels" (1 Cor. 6:3), hear and I will instruct you. The angels who are to be judged by the apostles are the priests who have done wrong with the law, as the prophet has said, "The lips of a priest shall preserve knowledge, and (people) will inquire about the law from his mouth; for he

is the messenger (or angel) of the Lord almighty" (Mal. 2:7). The angels are the priests and from their mouth the law is inquired. When they do wrong to the law, at the end they are judged by the apostles and the priests who have kept the law.

17. "And the wicked shall not arise in the judgement, nor sinners in the congregation of the righteous" (Ps. 1:5). As the righteous who are perfected in good works shall not come into judgement so that they may be judged, so also the wicked whose sins are many and the measure of their offences are abundant, are not required to approach judgement, but when they have risen, they will return to Sheol, as David has said, "The wicked shall return to Sheol and all the peoples that forget God" (Ps. 9:17). And Isaiah has said, "All the nations are like a drop out of a bucket, and as the turning of the balance, and the isles shall be cast away like dust, and all the nations are accounted by him as nothing. They are accounted by him for destruction and the sword" (Isa. 40:15-17). Therefore learn and be convinced that all the nations who do not recognize God, their maker, are accounted by God as nothing and shall not come near to judgement, but as soon as they have risen, they return to Sheol.

18. The rest of the whole world who are called sinners shall stand in the judgement and will be accused. In the case of those who have little failings the judge will rebuke them and make known to them that they have done wrong. After the judgement he will give to them as an inheritance, life. Understand, what our Lord has made known in his Gospel, "Every one according to his labour shall receive his reward" (1 Cor. 3:8). The one who received money showed the profit. He whose pound or talent made ten fold, received perfect life, without lacking anything. And the one whose pound or talent made fivefold received half

of ten. One was given authority over ten portions⁵⁸ and another, over five. Understand and see that the profit of five is less than that of ten (Lk. 19:15-26; Mt. 25:14-30).

The workmen who ask wages are superior to those who received silently. They who worked the whole day receive the wage with unveiled face and they ask in confidence that he will add to them more. And they who worked a single hour receive in silence and they know that through grace they find mercy and life⁵⁹ (Mt. 20:1-16). The sinners whose sins are many are found guilty by the tribunal and shall go into torment. From then and afterwards judgement is the ruler.

19. Again hear the Apostle who said, "Each one shall receive his wage according to his work" (1 Cor. 3:8). He who worked little shall take according to his fatigue, and he who ran much, shall be rewarded according to his running. Job also said, "Far be it from God that he should perform a wickedness. Far be it from him that he should commit a sin. For he compensates a man according to his works and a man attains according to his ways" (Job 34:10-11). Also the Apostle has said, "The star is better than another star in its brightness. So also is the resurrection of the dead" (1 Cor. 15:41-42). Therefore know that even when people enter into life, one reward is however greater than another reward; one glory is greater than another glory;

58 Aphr. follows here Luke more closely than Matthew in the interpretation of the parable of the Talents. Like Luke he is of the opinion that all the servants received an equal number of *mnin*. He agrees with Luke in the matter of rewards; for Luke the servants are rewarded with authority over *karkin* and Aphr. the servants are rewarded with authority over *mnawwān*; Matthew only reports that "I will appoint you over much".

59 Aphr. has given here a unique interpretation to the parable of the Labourers in the Vineyard. According to this exegesis those who borne the burden of the whole day can demand their wages; that is, they are not in need of grace for eternal life at the final judgement.

one wage greater than another wage. One step is higher than its companion; one light is more glorious than another in its appearance. The sun is more excellent than the moon, and the moon is greater than the stars that are with it. See that even the moon and the stars remain under the authority of the sun, and their light is swallowed up in the brightness of the sun. There is no authority for the sun, along with the moon and the stars, to abolish the night which was separate from the day. When the sun was created he was called 'luminary' (Gen. 1:14). See that the sun, the moon, the stars, all are called luminaries, but one light is better than another light. The sun makes dark the light of the moon and the moon also darkens the light of the stars, and one star is more excellent than another star in its light.

20. Understand also from what belongs to this world, from the workers with (their) labour and hirelings who work with their comrades. There is one who hires his comrade for a day's wage and he receives the wage of his labour. There is one who is hired for the whole month and he calculates and receives his wage from time to time. The day's wage is distinguished from that of the month. The (wage) of a year is more than that of a month.

21. Again understand also from the authority in the world. There are those who please the king with their endeavours. They receive honour from those in authority. There is one who receives a diadem from the king, so that he will be a ruler in one of the regions. There is one to whom the king gives towns under his authority; also in his raiment he excels the person who is of low estate. There are those who receive gifts and favours and a honour that is distinguished from his companion. There is one to whom the king gives honour so as to the steward over all the treasury. There is one who serves the king according to his low estate and his authority is only over (his) daily bread.

22. Also in the case of evil reward, I say that all people are not equal. He who has done great wickedness will be punished much. He who has done less injustice will be tormented little. There are "those who go into the outer darkness, where there is weeping and gnashing of teeth" (Mt. 8:12; 22:13). There are those who shall fall into the fire, as they have deserved, and it is not written that they shall gnash their teeth nor that there is darkness there. There are those who shall fall into another place, a place where "their worm shall not die and their fire shall not be quenched and they shall be a wonder to all flesh" (Isa. 66:24; Mk. 9:44). There are those against whom the door shall be closed in their faces and the judge⁶⁰ says to them, "I do not know you" (Mt. 25:12). Understand that as the reward for good deeds is not equal to all people, so also for the evil deeds. People are not judged in a single manner, but every person shall be rewarded the payment according to his works, because the judge is clothed in righteousness and he acts without prejudice.

23. As I have instructed you (using the examples) of (this) world, how one honour is excellent than another, and how the kings and the rulers of the world give them to those who are under their control. I shall instruct you also about this, how just as kings have good gifts to give to those who honour them; so also (they have) prisons, chains and fetters for various kinds of imprisonments. There is one who wronged the king in some great offence, and he is handed over to death without inquiry. There is another who does wrong, but is not worthy of death; he is imprisoned until he is judged and punished; and (then) the king turns aside his offence. There is one whose mind

60 This is the only place in the Demonstrations where the term *dāyyānā* is used instead of *hātnā* in the context of the parable of the Ten Virgins.

the king controls; and he is kept in freedom outside the prison without chains and bonds. One who is put to death is different from one who is imprisoned, punishment is greater than another, as is justified by a person's offence. Come to our Saviour, who has said, "Many are the abodes (in) my Father's house" (Jn. 14:2).

24. My beloved, people who are inferior in understanding dispute about what I have written to you, saying, "Which is the place in which the righteous receive a good rearward? And which is the place in which there are torments, where the wicked receive the punishment for their deeds?". O man who think these things, I will ask you (and) you tell me why death is called death; why Sheol is called Sheol? For it is written that "When Korah and his companions divided themselves against Moses, the earth opened her mouth and swallowed them up and they went down while alive into Sheol" (Num. 16:32-33). Therefore the mouth of Sheol is the one which was opened in the wilderness. David has said, "The wicked shall be turned into Sheol" (Ps. 9:17). We say that it is to Sheol, in which Korah and his companions were swallowed up, that the wicked return.

For God has power, if he wishes, to give an inheritance of life in heaven, and if it pleases him, on earth. Jesus our Lord has said, "Blessed are the poor in their spirit, for theirs is the kingdom of heaven" (Mt. 5:3). To the one of those, who were crucified with him who believed in him, he swore, "You shall be with me in the garden of Eden" (Lk. 23:43). The Apostle said, "When the righteous shall arise, they will fly upward to meet our Saviour" (1 The. 4:17). But however we say thus, "That which our Saviour has said to us is true, heaven and earth will pass away" (Mt. 24:35). The Apostle has said "Hope that is seen is not hope" (Rom. 8:24), and the prophet has said, "Heaven shall pass away

like smoke, and the earth shall become worn out like a garment, and its inhabitants will be in like manner" (Isa. 51:6). Job said about those who sleep "until the heavens wear out, they shall not be awakened, nor be roused out of their sleep" (Job 14:12).

From these things be convinced that in the case of this earth, in which the children of Adam are sown, and the firmament that is above human beings, this firmament is placed to divide between the upper heavens and the earth of this life; they shall pass away, wear out and be destroyed. God shall make something new for the children of Adam, and they shall inherit possessions in the kingdom of heaven. If he shall give them inheritance on the earth, it shall be called the kingdom of heaven. And if (he gives it) in heaven, it is easy for him to do (so).

For the kings of the world, even when each one of them sits in residence in his own place, (yet) everywhere his authority reaches is called his kingdom. The shining sun is set firm in the firmament, its rays extend everywhere, its authority suffices on the sea and on dry land. See how the rulers of the world also have banquets and pleasures, and in every place and in every town where they go, their banquets accompany them. And in various places that please them, they make prisons.

For the sun go round in twelve hours from east to the west. When it has finished its course, its light is hidden in the night and the night is not troubled by its authority. During the hours of the night the sun goes round in its rapid course and begins its customary journey (again) as it goes around. In the case of the sun that is with you, o wise man, from your childhood until the completion of your old age, you do not know where it travels in the night as it encircles the place of its course. Is it necessary for you that you investigate things that are hidden from you?

25. These memorials I have written to our brothers and our friends, members of the Church of God in various places, wherever they reach, and whoever reads them, let them also remember my insignificance in their prayers; let them also know that I am a sinner and a man of low estate. But this is my faith which I have set forth and written before in the beginning in these treatises.

Faith is the foundation and upon faith are the works which are due to it. And after Faith (I have written) about the two commandments of Love. After Love I have written about Fasting with its demonstration along with its works. After Fasting I have written about Prayer with its fruits and with its works. After Prayer I have written about War and what Daniel has written about the kingdoms. And after War I have written an exhortation for the Sons of the Covenant. After the Sons of the Covenant I have written about Penitence. And after Penitence I have written about the Resurrection of the Dead. After the Resurrection of the Dead I have written about Humility. And after Humility I have written about the Pastors (and) the Teachers.

After the Pastors, I have written about Circumcision, on which the Jewish people pride themselves. After the Circumcision, I have written about the Passover, and about the fourteenth day. After the Passover I have written about Sabbath in which the Jews take pride. After the Sabbath I have written an Exhortation because of the controversy that happened in our days. After the Exhortation I have written about the Foods which the Jews pronounce unclean. After the Foods I have written about the Peoples who have entered in and have become heirs in the place of the first people. After the Peoples I have written and pointed out that God has a Son. After the Son of God I have written against the Jews who revile against Virginity. After the defence of Virginity, I have written again against the Jews

who say, "It is certain for us that we shall be gathered together". After this defence I have written about the gifts to the Poor. After the Poor I have written a demonstration on the Persecuted. After the Persecuted I have written at the end about Death and the Latter Times. These twenty-two *Memre* I have written according to the twenty-two letters. I have written the first ten in the six hundred and forty-eighth year of the kingdom of Alexander, the son of Philip of Macedonia, as was written at their conclusion. And these last twelve I have written in the six hundred and fifty-fifth year of the kingdom of the Greeks and of the Romans, that is, the kingdom of Alexander and in the thirty-fifth year of the king of Persia.

26. These I have written according to what I have understood. For if a person shall read in these *Memre* and find words that are not agreeing with his way of thinking, he ought not to insult (them). For what is written in these treatises was not written according to the mind of one man, nor for the persuasion of one reader, but according to the way of thinking of the whole Church and for the persuasion of the whole faith. If one reads and hears with conviction, it is good. And if not, it is for me to say that I have written for the people of understanding and not for the mockers.

If again a reader finds the words that are spoken by us in one manner and (by) another sage in another manner, let him not be troubled at this. For every one speaks thus to the audience according to what he understands. I have written these things even if some of the words do not correspond with other preachers, but I say thus, that those sages have spoken well, but it seemed to me (good) to speak thus.

If a person shall speak and demonstrate to me about some matter, I will receive from him without dispute. Everyone who reads the Sacred Scriptures, the former and

the latter, from both Testaments, and reads with persuasion, will learn and teach. But if he disputes about a thing which he does not understand, his mind does not accept teaching. But if he finds words which are too hard for him and he does not understand their sense, he should say thus, "What is written is written well, but I have not understood the sense".

If he inquires about the words which are too hard for him from discerning sages trained in learning, when ten wise men shall speak to him about a single saying in ten (different) ways, let him accept the one which pleases him; and because something does not please him, let him not scorn the wise, because the word of God is like a pearl which has a beautiful appearance on every side to which you turn it. Remember, o student, what David had said, "From all my teachers I have learnt" (Ps. 119:99). The Apostle has said, "Everything written in the spirit of God, you should read" (2 Tim. 3:16). "And prove everything, uphold that which is good. Flee from every evil thing" (1 The. 5:21-22).

For if the days of a man should be as many as all the days of the world from Adam to the end of times, and he sits and meditates upon the Sacred Scriptures, he will not comprehend all the power of the depth of the words. And no one can rise up to the wisdom of God, according to what I have written in the tenth *Memra*. But the words of all those speakers who do not take from the great treasure are contemptible and worthless; for the image of the king is received everywhere, wherever (the coin) goes. (The coin) in which there is fraud, is rejected and is not accepted.

And if someone should say that these *Memre* are spoken by so and so, let him learn that he is not commanded to be vexed with the speaker. I also, according to my

insignificance, have written these things, I who am a disciple of the Sacred Scriptures, a man who was born from Adam and moulded by the hands of God. For our Lord has said, "Everyone who asks receives, and he who seeks, finds; and to him who knocks, it will be opened" (Mt. 7:8). The prophet has said, "I will pour out my spirit upon all flesh, in the last days, and they shall prophesy" (Joe. 2:28).

Therefore he who reads as I have written above should read with discernment and should pray for the speaker, the brother in common, that through the petition of the whole Church of God his sins may be forgiven. Let him who reads remember what is written, "Let him who hears the word share with him who communicates it, (together with) all good things" (Gal. 6:6). And again it is written, "Let the sower and the reaper rejoice together" (Jn. 4:36). "Each one shall receive his wage according to his labour" (1 Cor. 3:8). "There is nothing hidden that shall not be revealed to every one" (Mt.10:26).

The end of the Demonstration on
Death and the Latter Times.

XXIII

THE DEMONSTRATION ON THE CLUSTER OF GRAPES

The twenty-third Demonstration On the Cluster of Grapes begins with the first letter of the Syriac alphabet. The reasons for the formation of this Demonstration are expressed in the first section; they are to answer the questions of the inquirer whether the just and the upright would always be found on the earth? Why their prayers are sometimes heard and at another time not heard etc.? He also gives the reckoning of the former generations. It is right for us to fear the judgement of God (section 2). The first human being became food to the serpent and this curse passed to all his descendants. God provides both for the good and the wicked. The good are numerous in the world and because of them the overflowing wrath is held back from the wicked (section 3). In sections 4-7, 11-12 he deals with the question why the prayers of the righteous are sometimes heard and at other times not heard, by means of examples from the Bible. Even the prayer of Jesus during the time of his suffering was not heard. The just and the upright are always found on the earth. It is because of the just that God causes his sun to shine on the good and on the bad (sections 8, 10, 13). Jesus, the Fulfiller of the prophets, gives to drink to those who are thirsty (section 9). Even though Adam sinned, the seed of the righteous was preserved in him and the blessing was kept in all his generations (section 14). The author

gives the genealogy from Adam to Jesus through the sections 14 - 46. From Jesus the blessing travelled to the house of the Gentiles (section 47). God generously gives His gifts to us even when we do not ask of Him. He even sent His own son to us to die in accordance with our death (sections 48-49). Through sections 50 - 51 he mentions that the beginning of our resurrection is the body which Christ put on from us. Through his resurrection Christ confirmed his promise to us that we should be with him. Aphrahat remembers the good works of God and gives praise, acknowledgement and thanksgiving. The sections from 52 to 59 are in the form of a prayer. What we know is that there is one God, one Messiah, one Spirit, one faith and one baptism. To speak more than this is of no use to us (section 60). The will of God carries everything and there is nothing that is outside His will (section 61). The important aspect of all good works is that a person should believe that God is one and with faith he should observe the commandments (section 62). Sections 63 - 66 deal with swearing and oath. The world and its things are not permanent. Therefore no one should put his confidence in the world. There is no wisdom other than the fear of God (section 67). The concluding sections of this Demonstration are 68 and 69. Aphrahat has presented this Demonstration as an answer to the questions put before him by an inquirer. Aphrahat is only happy to give to the inquirer what he has; but he waits for good results from him as a farmer who has sowed the seed in the ploughed land. The inquirer has to make profit from what he has received. In section 69 he gives the date of composition of this Demonstration.

1. I will write and show you, my beloved friend, about those topics which you asked of me about that blessing hidden in the cluster of grapes, for as a result of the grape of blessing, the cluster was not given over to destruction. For in the days of Isaiah the Lord of the cluster wished to destroy it, but he was told by the word

that the cluster will not be destroyed because a blessing is to be found in it (Isa. 65:8).

As you asked of me further, whether just and upright would always be found on earth, I shall instruct you about that blessing which has travelled through all the generations until its (proper) time. I will also show you about the matter which you asked of me, that why the just, when they prayed, were sometimes heard and at another time God did not hear them. And also I shall write to you about the years of the former generations, the reckoning generation by generation until to the time that Jerusalem was destroyed and grace was removed from it; and how the just were careful of the blessing which travelled from them until the time when its transmission to the house of the Peoples by means of Jesus had arrived.

However investigation into the words (of the Scripture) is good for learning and understanding, but it is especially necessary for us to reverence with a pure heart God, the Giver of the utterances, for He has written and set before us that those who fear God proceed with great labour and much fear through the narrow door and through the straight way (Mt. 7:14).

2. Thus, my beloved, first of all, it is right for us to fear the judgement of God and the words and commandments of the Life-Giver who said, "For every idle word that people shall say, they shall give account on the day of judgement" (Mt. 12:36). And again it is written, "You shall be justified by your words, and by your words you will be condemned" (Mt. 12:37). Again it is written, "The mouth of the people will throw them down" (Prov. 12:6). In another place it is written, "The mouth of the fool makes for him a stumbling-block" (Prov. 18:7).

Remember the words of the teacher of the Peoples who said, "It is for all of us to stand before the judgement seat of Christ, that everyone may be repaid in his body for what has previously been done by him, whether good or bad" (2 Cor. 5:10). Further he said, "In fear and trembling save your lives" (Phil. 2:12). And again he further warned us, "It is a matter of great fear to fall into the hands of the living God" (Heb. 10:31). The blessed apostles also proclaimed, "With much tribulation one ought to enter the kingdom of God" (Act. 14:22). And again he said, "Fearful is the day of the Lord and who can endure it?" (Joe. 2:11). "His anger is wrathful and heated and he shall make the earth a desolation, and shall destroy its sinners from it" (Isa. 13:9).

3. For because the first human being set (his ear) to listening to the serpent, he received the punishment, the curse, that he should be food to the serpent. The curse travelled to all his descendants. For because he ate of the Tree of Knowledge, he was kept back from the fruits of the Tree of Life, so that he should not eat from it and live for ever. And by this we know that because of the transgression of the human being against the commandment at the misleading of the Evil One, and presumptuously taking on for himself the exalted position in order to become an equal with his Maker by means of the discernment of knowledge that he received, there came into being a fence between him and the Tree of Life, seeing that, because of the cunning of the Evil One, he had been withheld from its fruits. And the Tree was fenced in by the command of the Great One by the awesome sword and by the revolving flame (Gen. 3:24). Furthermore in the case of that human being, because he (now) had awareness and knowledge, he was capable of going to that tree, yet his feeble state was not able to cross over the fence.

Because of this, this Tree of Life with its sweetness was not held back from the needy so that they may eat from it and live; it then extended its branches and put out shoots, stretching out its sprigs above the fence, putting its fruit through grace outside the surrounding boundary that guarded it. And human beings, because of the confused and harmful knowledge which they had previously seized hold of along with many torments, by this means of healing (found that) the promised curse had been modified for them.

When the enemy became aware of this, he was ashamed a little in his mind and his cunning actions proved ineffective, and he became angry with the fruit and those who ate it. They received in their bodies the annulment of the curse and true wisdom overcame the craftiness of the Evil One; those who ate the fruit were preserved like "the grape in the cluster". And because of the blessing, the entire cluster was preserved until the time set out by the Most High should be completed (Isa. 65:8).

He had delayed for them the decree (sentence) concerning the rest of the cluster, but they were unwilling to repent through the power of the blessing so that they might ripen and grow sweet, instead of the bitterness they had received, and they might become partakers in the sweetness of the fruit; because the plant was cultivated by the wisdom of the cultivator, having been for a long time deprived of assistance and recognition of the gift of healing. But at the opening of the door, at the greeting of peace⁶¹, the darkness of mind of many fled, and at the dawn of the light of understanding, and at the fruitfulness of the light-giving olive, wherein is the (baptismal) mark of the

61 The author is alluding here the greeting of angel Gabriel to virgin Mary. By the birth of Jesus the door of the Paradise was re-opened for mankind.

mystery of salvation, wherein the anointed (Christians), priests, kings and prophets are perfected (by the imposition of the hands).

It (the olive tree) gives light in the darkness, enriches the feeble, offers up penitents by means of his hidden mystery: for those who press forward to approach it, it lets some of its taste drip into their hidden ears, and (so) see with their eyes and hear with their ears, they imagine his likeness in their meditative senses and they become eager to travel forward unceasingly - stretching out towards what is in front of them and forgetting what is behind them (Phil. 3:13). They are able to that hidden vision that they have received when they tasted him who designed for them melodies so that they might escape from the Evil One (1 Sam. 18:10).

Then they become the leaven of the just in this world, so that through them opportunity might be given for repentance. Also because of them sinners on earth will be forgiven, so that they may receive the promise, so that the sun of grace may rise up over them. Because of the patience of the Good One, the weeds were kept together with the wheat (Mt. 13:24-30), lest if the Lord of the seed should want to command that the weeds be uprooted before their full growth, this may also injure the wheat when the are cleansed from them. Furthermore the rain which makes the good seed grow (Mt. 5:45), also causes the weeds, the seed of the Evil One, to sprout.⁶² This has been effected by the Good One in his wisdom, so that the craftiness of the sons of the Evil One; who posit two principles, (one) of the Good and (the other) of the Evil, might be rendered ineffective. For if the rain, which makes the wheat grow, weakened the weeds sown by the Evil

⁶² Only here does he qualify the weeds as the seed of the Evil One instead of the sons of the Evil One of Mt. 13:38.

One, it would have been recognized that two natures (principles) are at work in creation. But the growth of both of these by means of rain, wind and sun is resplendent, and (so) the created things testify to a single Creator at whose command created things are governed.

For good people are numerous in the world, to counter the bad, and because of them the overflowing wrath is held back from the (bad) (Mt.24:22). Sometimes when the barrier is breached against the bad, and there is no one from the good who withstands it, (then) the measure of sinners overflows and stirs up the wrath of the Most High. Because of the wrath against the bad, the chosen ones get entangled in the smoke; when the sword is bidden to destroy, it causes the sinners and the just to perish, because the just have failed to hasten to stand in the breach of the fence, as the prophet said when he proclaimed, "I sought among my people a man who would close up the fence and stand in the breach on behalf of the earth, so that I should not destroy it, but I found none" (Ezek. 22:30).

4. And just as he showed beforehand this sign among the just of the former generations, for ten generations of the house of Adam were preserved during the life of Methuselah, and at the time, when he died, the flood occurred and the world came to an end and was destroyed by the wrath. But Noah was protected from the waters of the flood so that the second world might be renewed from him.⁶³ During the life of Noah, 'the man of rest', ten generations were preserved from the flood onwards. When he completed the time and died, Abraham departed from the Ur of the Chaldeans. The Most High in His patience showed His mercy to the

⁶³ He mentioned it already in Dem. XIII:5.

Canaanites (Gen. 12:3-6), because when the measure of their debts had not reached the fullness, He did not want to destroy them.

He brought the seed of Abraham to Egypt and slavery ruled over the child of His mercies, so that the wrongs of the Amorites might come to an end and that His miracles might be seen among those who had enslaved them (Gen. 15:16). When He brought them out by His great power, He showed them His wonders. In the desert He nourished them with the food of his holy ones and satisfied them with the bread of angels; and caused a fountain to flow for them in the waterless region. When they provoked His spirit and angered Him, Moses stood up in the breach of his people (Ps. 106:23).

Also during the life time of Aaron, the high priest, the propitiator and he who brings incense during (the time of) anger, their enemies did not have dominion over them. But at his death on mount Hur, the Canaanite king of Gadar who lived in the south was provoked against them (Num. 20:22-29). During the life - time of Moses, they did not lack being provided for, but at his death on mount Nebo, the manna was withheld from them.

When his people went out from Egypt, God caused them to cross over a fearsome sea, and when Pharaoh, the oppressor, drowned, Miriam took a tambourine in her hand and gave praise to the Glorious One who had caused them to drown (Ex. 15:20). But at the time when Miriam died, there was no water for the people to drink (Num. 20:1-11).

In the days of king Hezekiah, they were saved from two Assyrian kings, but after the death of the just man his sons were taken as hostages to the king of Babylon (2 Kgs. 20:18). Josiah, the righteous king, cleansed the land

of Israel from uncleanness and he was gathered (to his fathers) before the misfortune, but after his death Israel had many oppressors and the kings, their enemies, uprooted them from their land.

5. At the time when the measure of sinners has overflowed, the prayer of the just has not been heard. For the Holy One said to Jeremiah, "In this time, if Moses and Samuel were to stand before me, my soul would have no pleasure in this people; but I will cast them out of my presence and they shall depart. And if they should say to you, Where shall we leave for?, say to them, for the sword, for captivity, for famine, and for plague. Four afflictions will I send against them" (Jer. 15:1-3).

Also to Ezekiel, God said, If I shall send the sword against the land and say, Let the sword pass through the land, or an evil animal, and Noah, Job and Daniel were to be in that land, as I live, says the Lord of Lords, they would deliver neither son nor daughter but they would deliver themselves by their righteousness, but the land shall be for destruction" (Ezek. 14:14, 16).

The word makes us to understand that the prophet was really saddened, as he prayed but he was not heard. Therefore his Lord gave a defence, using the demonstration of those three just men, for the thought arose in his heart; "Why, in the case of Noah, Job and Daniel, each one of them was heard in his own generation, whereas (God) does not listen to my prayer? Noah was heard, and the members of his household were saved with him from the anger of the flood. Job prayed for his friends, and the Lord acted on his behalf and they were not put to shame.

A mystery was revealed to Daniel by means of his prayer: his companions were rescued from the wrath of

the king. Also the wise men of Babylon, who were evil, were saved and lived by means of Daniel's prayer.

When the prophet pondered on these, the Good (God) responded to him in His usual kindness saying, "These three righteous men, each of whom I heard in his own generation, if they were to stand up before me at this time, not only will I not listen in the case of the wicked, but also they will not save a son or the daughters; but they would save themselves by means of their righteousness, but the land will be given to destruction" (Ezek. 14:16). Then the prophet was convinced by the response of his Lord.

6. Prophet Jeremiah also had a similar thought when he said, "Why were Moses and Samuel heard, each of them in his own generation but in the face of my prayer, the Lord has (cast) a shadow and not listened? For Moses stood in the breach of his people many times (Ps. 106:23) and they were not wiped out because of their sins. Samuel also gave pardon to all Israel, when they asked for a king and rejected his kingship (1 Sam. 8:7). Again the Good (God) in His patience explained to the prophet Jeremiah, "If Moses and Samuel were to stand before me at this time, I would not listen to them" (Jer. 15:1).

7. Also during their time these righteous mighty men were sometimes heard when they prayed, but sometimes they prayed but were not answered. Through the accepted prayer of Moses, the great prophet of the whole of Israel, his people were saved from wrath many times: his prayer sufficed for the whole of Israel; but on another occasion when he prayed, his prayer did not suffice for his own person; for he prayed with groaning and made intercession that he might cross over and see the land of promise; but his Lord said to

him, "It is enough for you, do not speak again further before me on this matter, because I am not going to listen to you, since you have provoked the word of my mouth and you did not hold me holy at the waters of conflict" (Num. 27:14; Deut. 32:51).

O astonishing mysteries, that the righteous are not heard! It is so that, by their not being heard, they might be corrected before the judgement, so that they will not be censured on the day of retribution. In this (way) Moses was corrected, because he had provoked, and his prayer was not heard, and he did not enter the land of promise.

8. My brothers, with firm confidence I tell that the just and the upright are always, from the beginning unto eternity, to be found on earth, as it is written, "A righteous person shall not depart from before the eyes of the Lord, nor will the world be devoid of upright ones" (Prov. 2:21). About this our Saviour testifies, "I came not to call the just, but the sinners to repentance" (Lk. 5:32). For he wants the sinners to be justified, Christ came; for there was no need of a doctor for the healthy, because they have no sickness (Lk. 5:31).

Also these satisfied people were not hungering after him, thirsting to drink and be rested. For he cried out thus, "Let everyone who thirsts come and drink" (Jn. 7:37). And the prophet cried out, "You who thirst, go to the water and take for yourselves without money and without cost milk and wine" (Isa. 55:1); wine that gives joy and milk that makes growth. And the Apostle said about this, "As children in Christ I have given you milk to drink" (1 Cor. 3:1-2).

9. This is a great mystery which the prophet proclaimed beforehand. For he said, "Everyone who thirsts, let him go to the water" (Isa. 55:1). The Fulfiller of

the prophets has said, "Everyone who thirsts, let him come and drink" (Jn. 7:37). The prophet sent to the fountain and he who is the provider of drink called (them) to drink. The prophet proclaimed, "Approach and drink without cost wine and milk from him whose eyes glisten more than wine and whose teeth are whiter than milk" (Gen. 49:12). They are not like the false prophets "Who bite with their teeth and preach peace; and when someone does not put (bread) in their mouth, they preach war against him" (Mich. 3:5). Again they are not like the wicked priests and false prophets "Who teach for a wage and divine for money" (Mich. 3:11). They devoured the sin of the people and threw themselves into their wickedness, and the priest has become like the (common) people" (Hos. 4:8-9), in that he did not accuse the people for their sin, but the priest acted according to the sin of the people.

When the word reached its Fulfiller, he proclaimed to his Apostles, "You have received freely, give freely" (Mt. 10:8). The teacher of the Peoples built on (this saying) "I have preached to you freely the Gospel of Christ" (2 Cor. 11:7). Again he said, "I wish to give the Gospel without recompense" (1 Cor. 9:18).

10. There is thus no doubt in what I have written, that just and righteous people are always found on the earth. For it is because of the just that Good (God) causes his sun to shine on the bad and on the good. You cause your rain to come down so that the wicked may be provided for. For the righteous and the upright are the salt of the earth, as our Saviour has said to his blessed apostles, "You are the salt of the earth, if the salt lose the savour" (Mt. 5:13), the world will immediately putrefy and become corrupted.

Just as the soul to the body, (so) the just carry the earth. For, when the soul departs, the body collapses and is corrupted from its (former state). The just on the earth are like the eyes for the body. If it (eye) is blind, then the body becomes idle, and it is changed from its beauty; it begins to stumble at if the midday as it was in the night; and it cannot make straight its steps for the journey. The just are the medicine of life⁶⁴ in this world. If they were not in the world, the world would be dissolved and destroyed by wrath. The world exults when the just are in its midst "like a garden with a spring of water" (Isa. 58:11). If the spring should have dried up, the fruits of the garden fade, and they possess nothing in them to be of use and to give rest to the soul. Its vines would be uprooted and burnt in fire (Jn. 15:6). When the vines are found to give joy to the cultivator, then they are cultivated all the more, and show forth produce.

The world is held (and) set free through the prayers of the just, like a mass of dough through the power of the yeast. The just are the leaders of this world, just as a ship is guided through the wisdom of its sailors. The ship may run into heavy waves and be tossed hither and thither in the strong buffetings, but the skilful pilots stand on watch and bring the ship to the place of rest. If a ship does not have skilled pilots, it cannot proceed to the harbour; the ship sinks and its merchandise perishes. If there are no just people, then the wicked will perish. If there are no righteous people, then the unbelievers will not be provided for.

11. If a hearer has demanded of me, "When there are just and righteous people on earth, why, at an evil and

64 It seems that Aphr. inherited the term 'medicine of life' from ancient Mesopotamia. *Sam hayye* in Syriac corresponds to *Sam balati* in Akkadian, with the same meaning.

anguished time, is no prayer heard?", then the hearer should understand without dispute what I have indicated above, that with Moses, the man (who was) the great prophet, the leader of whole Israel, his prayer sometimes effected propitiation for his whole people; but at another time he was not even heard concerning himself. Understand something that is (even) greater than this, about Jesus, the great Saviour and the Son of God, because whose acceptable prayer being heard, God was reconciled to his creation, just as the Apostle said, "He has reconciled us with his Father" (Rom. 5:10). But at the time when his hour had come, he prayed and sought and supplicated - when it was not necessary - saying, "My Father, if it is possible, let this cup pass (from me)" (Mt. 26:39). But his prayer for himself was not heard. It was for our advantage that our Saviour was not heard; for it was fitting for him to die in order that he might give us a pledge, that he died like us, and he slew death, arose and raised us, promising us that we would live.

For if he had not been heard when he begged off death while he was clothed in the body (Heb. 5:7), who could have assured us of the resurrection? He gave us courage by means of his death, and he gave us joy by means of his resurrection. By being afraid of death he acted for us in his wisdom, so that we might be benefited, - in order to show clearly to all human beings the sickness of the body which he put on like us. For if he had not been born like us, there would have been no path to death for him. And if there had not been in us some of his spirit of life, he would not also have given us the pledge of life, that we should rise like him.

First of all he died our death, so that we might be encouraged in his death. Then he rose with great might without any sickness; having conquered death, he

ascended from its (death's) abode. We rejoice, for our death is swallowed up in his life (1 Cor. 15:54), and we have received the pledge of life at his death. If Christ had not died in the body which is from us, he would not have a pledge to give us, so that we might receive (it) confidently that we shall live after death. But he perfected all the pledges in himself and we have taken from him the pledge confidently that we shall live after death. We are not sorry at birth, because he was born like us. We are not saddened at our weaknesses, for he also became weak like us and was weary, and also hungered in order to teach us to fast. He was overcome by sleep, suffered and was tested in a weak body but he is able to help those who are tested (Heb. 2:18).

Learn and understand, and convince your mind that it was right that the prayer of these two great prophets and glorious shepherds which they prayed for themselves was not heard. For a testament is not ratified unless the one who wrote it dies (Heb. 9:17). For through Moses a testament was promised to the people of Israel, that He (God) would give to them the land of the Canaanites as an inheritance; and through Jesus the testament was promised, that he would give to the Peoples the land of life. Moses died at the crossing of the Jordan, and the testament which he had promised to his people was ratified. And Jesus died in the land of our death, and the testament which he had promised to the Peoples was ratified, for he had promised to give them the land of life.

His Lord showed to Moses the land of promise when Israel had not yet inherited it. Jesus our Saviour rose from the house of the dead and went to prepare for us the land which he had promised, just as he had told to his apostles, "I am going to prepare a place for

you, and then I will come and lead you so that where I am, you also shall be" (Jn. 14:2-3).

He has confirmed for us the promise that we should be with him. He also showed to his apostles beforehand, when they asked him for a sign of his coming: when he took his three disciples, Simon, Jacob and John - Simon Kepha, the foundation of the Church, James and John the firm pillars of the Church (Gal. 2:9) - he showed to these three true witnesses a sign of his coming when he was changed in his appearance to resemble his coming as Moses and Elijah being with him. He comforted the dead that they would live just like Moses who was seen. The living who remained for his coming were given confidence, that they would be seized to meet him (1 The. 4:17), like Elijah who did not taste death and was seen with him.

For (the Scripture) has made known to us that in the case of Moses, the great prophet, and of Jesus, the beloved first-born Son, sometimes it was fitted that they were heard, and by means of their prayer they effected forgiveness for many people. But at another time they were refused their requests so that by means of this example many who pray and are not heard, might be comforted: being aware of the example of these mighty heroes who were not downcast when they prayed but were not heard, they would take it to mind and be persuaded by the model of Moses and of our Saviour, and of the prophets and the just of old.

13. Therefore be convinced and realize that there are just people on earth, and because of the just the world is established. For the world exists by means of grace, just as the prophet said, "The world shall be built on grace" (Ps. 89:2). This is a special grace, that the just will never depart from the world or cease. For if the just had ceased

from the world, (then) at the outpouring of the measure of the sins of the wicked, the world would have come to an end in the wrath, and grace would have been overcome by justice (that) demands judgement.

Because of this, the just are left on earth, in a world of falsehood, so that because of them justice should not be victorious and enter into the world that exists through goodness, to demand judgement in a place where there is no judgement.

And the just are hidden in this world so that because of them it should not be destroyed by anger. They are like the grape hidden in the cluster, and because of the grape the cluster has been kept for a long time. For we have heard the utterance which the prophet proclaimed and said to the people, thus, "Just as a grape is to be found in a cluster, and a man says to his companion, Do not destroy the cluster, because a blessing is in it. And He (God) had said, Thus will I act, because of my elect: I will not destroy them all, but will cause an offspring to issue from Jacob, and from Judah an inheritor of my holy mountain" (Isa. 65:8-9). The cluster is the people of Israel and the blessing which was in its midst is the Anointed King.

14. From the beginning this grape was preserved in Adam, the first-born. Although he sinned, the seed of the righteous was preserved from him, and the blessing was kept in Seth and in all his generations. When all flesh corrupted its way on earth, the blessing was preserved in the man of rest, in Noah who was found righteous and innocent in the corrupt generation. The blessing was kept in the ark of wood, and all the wicked came to an end in the out poured anger, when the grape was plucked out and taken away from them.

Noah and his sons went out from the ark and the blessing was kept in Shem, the father of the righteous. For the spirit explained through the mouth of the man of rest when he blessed his sons after the flood. For he said, "God will extend Japheth and he shall dwell in the tent of Shem" (Gen. 9:27). He cursed Canaan, the seed of Ham, who had mocked his father and he was cut off from the blessing (Gen. 9:25). This blessing continued in the ten generations from Noah until Abraham. For he lived three hundred and fifty years after the flood (Gen. 9:28) and his sons and his daughters brought forth and increased in his days. When they reached Babylon, the land of the Chaldeans, there God confounded the languages of all the earth (Gen. 11:9). Noah remained living in the Ur of the Chaldeans and kept the blessing of the righteous after the flood for two hundred and ninety-two years.

15. Abraham was born in the Ur of the Chaldeans in the eight hundredth and ninety second year of the life of Noah, a long time after languages were confounded. When Noah was nine hundred and fifty years old, he completed his time and died in good old age (Gen. 9:29) in the fifty-eighth year of the life of Abraham. Noah died in the Ur of the Chaldeans. Then Abraham went out from the Ur of the Chaldeans, he went off and dwelt in Harran for a short time (Gen. 11:31). From Harran God removed him to the land of Canaan, the offspring of Ham of the cursed seed (Gen. 12:5), upon whom slavery was decreed. When Abraham was hundred years old, in the four hundredth and ninety second year of the life of Shem (Gen. 21:5), the father of the righteous, then Isaac was born. After Isaac was born Shem lived one hundred and twelve years. Isaac brought forth Jacob and Esau when he was sixty years old (Gen. 25:26). Shem lived sixty-two years

after Jacob and Esau were born. Abraham died at the age of one hundred and seventy-five years (Gen. 25:7). After the death of Abraham, Shem lived thirty-seven years and Isaac was one hundred and thirty-seven years when he blessed Jacob, his son, in whom the blessing of the righteous was hidden. Jacob was seventy-seven years old when he fled to Harran, and he took Leah and Rachel when he was eighty-four years old. After one hundred and twelve years of the life of Isaac, Shem died in the fifty-second year of the life of Jacob.

When Jacob was ninety-seven years old God said to him, "Return to the land of your fathers, and I shall do good to you, and I shall be with you" (Gen. 31:3). Jacob was ninety-seven years old when he returned from Harran. Isaac his father was one hundred fifty-seven years old, and Isaac lived after Jacob returned from Harran twenty-three Years. In the forty-third year of his blessing, the twenty-third (year) since he returned from Harran, he died at the age of one hundred and eighty years (Gen. 35:28).

Jacob went down to Egypt twenty years after his father Isaac had died, twenty-two years after his son Joseph was sold into Egypt, sixty-eight years after the death of Shem. Jacob was in Egypt seventeen years and he died when he was one hundred and forty-seven years old (Gen. 47:28), fifty years after he came from Harran, twenty-seven years after Isaac his father died. When Jacob died Joseph was fifty-six years old. The blessing was kept in Judah, the offspring of Jacob, before he went to Egypt. Judah begot Perez. When Jacob and Judah went down to Egypt, this blessing was hidden in the loin of Perez. Perez begot Hezron and Hezron begot Aram, and Aram begot Aminadab, Aminadab begot Nachshon, the head of the sons of Judah (Mt. 1:3-4).

16. After Aminadab it (the blessing) remained with Eliezar, the son of Aaron, the priest, from whom was born Phineas. The blessing of the kingdom and of the priesthood issued from Aminadab. Leadership and kingdom were from Nachshon, priesthood was from the offspring of the sister of Nachshon who begot Phineas who assuaged the wrath of God by his zeal. Shela was born from Nachshon. Shela begot Boaz. From Boaz issued the leadership of kings by means of Boaz and Ruth the Moabite (Mt. 1:4-6). Because of this Boaz took (as wife) Ruth the Moabite so that Lot might be a partaker in the blessing of the righteous. From the offspring of Ruth was born the family of the house of David. From their seed was born the king Messiah.

God did not refuse the hospitality of Lot, the son of the brother of Abraham, who went out with him from Harran. Because he received strangers like Abraham his uncle (Gen. 23:1-11), God made him a partaker in the blessing of the righteous by means of Ruth, the Moabite, whom Boaz took as his wife. God again remembered Lot by means of Naama, the Ammonite (1 Kgs. 14:21), whom Solomon took (as wife) and she gave birth to Rehoboam, the king. For Solomon took many wives, seven hundred free women and three hundred concubines (1 Kgs. 11:3). It is not written that from his one thousand wives he had seed, apart from Rehoboam, from Naama the Ammonite who became wife for him during the life of David his father. For when Solomon rose to reign, Rehoboam was one year old. Solomon reigned forty years. When Solomon died Rehoboam ruled at the age of forty-one.

17. Lot was made a partaker in the blessing of the righteous by means of Ruth the Moabite and Naama the Ammonite, from the two tribes which were from him.

Boaz begot Obed, Obed begot Jesse, and Jesse begot David. This blessing was kept in all the kings of the house of Judah, from David until Jehoiachin, in the eighteen kings. David sinned, but by the blessing which was hidden in him he was forgiven his wickedness. Solomon violated the law and abandoned his God, but because of the blessing which was hidden in him and in his seed God said, "I will make him great all his days" (1 Kgs. 11:34). Rehoboam multiplied (his) transgression, but because of the blessing in him, God said, "I will not tear away the whole kingdom from him, but I shall give to him a lamp in Jerusalem because of David my servant" (1 Kgs. 11:36).

Abijah, the son of Rehoboam sinned but because of the blessing in him (1 Kgs. 15:3-4) Jeroboam and his army were delivered into his hand (1 Kgs. 14:16). In Asa the blessing of the righteous was bubbling up (1 Kgs. 15:11-15); he cultivated righteousness and God heard his prayer, and his enemies were handled over to his hands (2 Chr. 14:8-14). The blessing was kept in Jehoshaphat; he did what is fair before the Lord (2 Chr. 17). Joram sinned a great deal; but he was preserved because of the blessing. He sinned, but he was not blotted out like the house of Ahab, - for he was connected in marriage to the house of Ahab, and Athalia, the daughter of Omri, the king of Israel, led him astray (2 Kgs. 8:18).

The grape was preserved in Joash, the son of Ahaziah, and he was not killed with his brothers, when Athalia destroyed the seed of the kingdom, when she saw that Ahaziah her son was killed at the hands of Jehu, the son of Nimshi (2 Kgs. 11:1-2). Joash sinned and shed innocent blood (2 Chr. 22:9-11). He rejected the favour of Jehoiadah the priest and destroyed his seed after him (2 Chr. 24:22). But because of the blessing his seed was preserved.

Amaziah arose and led the kingdom. He sinned by means of his idols, he worshipped other foreign gods (2 Chr. 25:14). But because of the blessing his seed was preserved. Uzziah arose after him and rebelled against the priesthood and did not listen it. The Holy One smote him with the plague of leprosy all his days (2 Chr. 26:16-23). Jotham arose to reign and sinned greatly, but because of the blessing his seed was preserved. Ahaz arose in the kingdom and sinned greatly and worshipping dead gods, saying, "You are my gods and lords, and you I worship" (2 Kgs. 16:3). But because of the blessing his seed was preserved. Hezekiah, the righteous king, arose over all of Judah in Jerusalem. He prayed and supplicated before his God. His prayer was heard and it destroyed his enemies (2 Kgs. 19:15-19). He served worthily the blessing of the righteous which was in him. He fell sick and he prayed, and he was healed from his sickness (2 Kgs. 20:1-7).

18. Since there are people, my beloved, who bring blame against Hezekiah (saying) Why was he sad in his deadly sickness when he was dying, for behold he had done great righteousness before his God? What advantage came to him by this addition (to his life), for a blemish was placed on him in this addition, because he glorified in his riches in front of the messengers of the king of Babylon and he did not praise the name of his God, who had healed him from his sickness (2 Kgs. 20:12-17)?

It is for this (reason) that Hezekiah, the righteous king, was sad, because still he did not have a son and the blessing of the righteous was hidden in his loins. Thus he said in his groaning, "The blessing which had gone forth in all former generations, from Adam until me, through forty-six families, why did it not go forth from me and (why) has the grape cluster died out in

me? Behold, henceforth the cluster will be given over to destruction".

When he had thought these things, and had prayed dolefully, Isaiah the prophet came to him and said to him, "Thus says the Lord, behold, I will add to your years: fifteen years (more) shall you live; and he added fifteen years to him. Then in the third year of this addition, he begot Manasseh. For he ruled twenty-nine years, fourteen at first and fifteen later, and the word of the Scripture was fulfilled (2 Kgs. 18:2), "the righteous shall prolong their days, but the years of the wicked shall be shortened" (Prov. 10:27).

The years of the corrupt generation which was in the days of Noah and of the sinful kingdom of the house of Ephraim were shortened; but He added to Hezekiah and also to Job. He added fifteen years to Hezekiah, and he doubled the years, possessions and children for Job. If someone should dispute, saying that Job did not receive double in everything, let him be convinced without argument. For it is written thus, "For God multiplied the later things of Job more than his former things. Seven sons and three daughters were born to him" (Job 42:12-13). He received seven sons and three daughters, the first ones and the last ones: when it is time for the resurrection in the world of the righteous, he will receive his children in double. When he was in this world, he received his possessions double in everything. The wording instructs us that God also gave to him his years in double, as it is written, "Job died, being old and satisfied with his days". After his trial he lived one hundred and forty years (Job 42:16-17), and seventy years before his trial. In him fulfilled in him the word which was written, "Job received double in everything" (Job 42:10), his years and his possessions in this world, his sons and daughters in the

world of the righteous. For a craftsman has power to add or to take away his creation.

19. Manasseh, a wicked child was born from a righteous man. He sinned much more than all his predecessors. He came to the throne at the age of twelve and ruled fifty-five years (2 Kgs. 21:1). Even though he sinned greatly and worshipped idols, his seed was preserved because of the blessing. He begot Amon; Amon ruled and walked in the ways of Manasseh (2 Kgs. 21:19-22), but because of the blessing which was in him he governed the kingdom.

Josiah, the righteous man whose memory is a blessing, was born from him. He removed the abomination from the land of Israel in the days of his rule (2 Kgs. 23:19-20). Because the sins of the people pressed on, he was gathered before the evil event, and it did not come upon the people in his days, as Huldi the prophetess had prophesied when he sent to her to ask for a word, and she sent to him, "Thus says the Lord God of Israel, Because your heart was broken and you were saddened on account of the sins of the people when you heard the words of the Law, behold I am gathering you with your fathers and you will not see the evil which is coming upon this people (2 Kgs. 22:18, 20). He was gathered in before the evil, when Pharaoh the lame, the king of Egypt, killed him.

His son Jehoahaz came to the throne. He did not have success on the throne of the house of David because the blessing was not in him. He ruled three months and afterwards Pharaoh the lame, the king of Egypt, led him away; he died in Egypt and his memory was wiped out (2 Kgs 23:31-34). Jehoiakim ruled the kingdom; in him the blessing of the righteous was hidden. In the third

year of his reign Nebuchadnezzar brought him into subjection with a tribute, and he led Daniel away and his brothers as hostages (2 Kgs. 23:26; Dan. 1:1). He served Nebuchadnezzar for eight years, but when he increased his sins and revolted, Nebuchadnezzar killed him. They dragged and threw him beyond the gates of Jerusalem and he was buried (as with) the burial of an ass (Jer. 22:19).

His son Jehoiachin ruled after him. Because the blessing of the righteous was hidden in him he ruled for three months. But when he rebelled against the king of Babylon, the army of the Chaldeans came against him and led him away, and they went to Babylon (2 Kgs. 24:8-16). He was imprisoned thirty-seven years in Babylon (2 Kgs 25:27), while the blessing of the righteous was hidden in him. Because of the abomination the people in Jerusalem were abandoned. Zedekiah rose over the rest of the people in the kingdom.

Jehoiachin begot Shealtiel in Babylon. As long as the blessing was in Babylon, the Babylonians governed the kingdom in tranquillity and peace. When Shealtiel was born in the land of Babylon, the blessing of the righteous was hidden in him. Shealtiel begot Zerubbabel. Then in the days of Zerubbabel the captives returned from Babylon by means of Ezra the scribe, during the reign of Cyrus the Persian. Zerubbabel was with the captives and he became the governor over them as the prophet had said, "Zerubbabel, the son of Shealtiel, the governor of Judah, and Joshua, the son of Jozedek, the high priest (Hag. 1:1), these are the two anointed sons (lit. sons of fatness) who stand before the Lord of the whole earth (Zech. 4:14).

20. When the blessing moved from Babylon to Jerusalem, the kingdom of the Babylonians came to an

end and Cyrus the Persian came to the power. After sixty-three years the blessing returned from Babylon to Jerusalem; after the time Jehoiachin was carried into captivity until the captives returned by means of Ezra.

Zerubbabel begot Abiyud, Abiyud begot Eliakim, Eliakim begot Azor. Azor begot Zadoq. Zadoq begot Achin. Achin begot Eliud. Eliud begot Eleazar. Eleazar begot Mathan. Mathan begot Jacob. Jacob begot Joseph. Joseph was called the father of Jesus the Messiah. Jesus was born from Mary, the virgin, from the seed of the house of David (Mt. 1:13-16), from the Holy Spirit, as it is written, "Joseph and Mary, his betrothed, both of them were from the house of David" (Lk. 2:4-5). The Apostle testified, "Jesus the Messiah was from Mary, from the seed of the house of David, by the Holy Spirit" (3 Cor. 3:5).

Joseph was called the father of Jesus, although he was not born from his seed. But the name of fatherhood was handed down from Adam until Joseph, for sixty-three generations. The name of fatherhood was taken from Joseph and it was placed upon the Messiah. From Joseph he received the name of fatherhood, and from John, the name of priesthood, and from Mary he put on the body and received the name of birth. After sixty-two weeks the Messiah was born, and he was killed, - and the grape of blessing was taken from the cluster. The whole cluster was given over to destruction. The vineyard was destroyed and for lack of work, it put forth thorns and bitter fruits (Isa. 5:2). The vine was destroyed and the vine-twigg was uprooted.

21. Therefore admit the reckoning that there are sixty-three generations from Adam until Christ was born. Adam, Seth, Enosh, Cainan, Mahlalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphakhashar, Shalah,

Eber, Peleg, Rau, Serug, Nahor, Terah, Abraham, Isaac, Jacob, Judah, Perez, Hezron, Aram, Aminadab, Nachshon, Shela, Boaz, Obed, Jesse, David, Solomon, Rehoboam, Abia, Asa, Jehoshapat, Jehoram, Ahaziah, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Joaqim, Joakin, Shelatiel, Zerubbabel, Abihud, Eliakim, Azor, Sadok, Achin, Eliud, Eleazar, Mathan, Jacob, Joseph, and Jesus, the son of God who was born from Mary, the virgin. His father was called Joseph.

22. Therefore I begin for your information with the numbering of the years from Adam till the end of the reckoning which I have written down and pointed out to you. God created and brought forth Adam. When Adam was one hundred and thirty years old he begot Seth, and after the birth of Seth Adam lived eight hundred years. The sum of his years is nine hundred and thirty years. Adam lived till the thirty-first year of the life of Lamech who begot Noah and died in the ninth generation.

23. Seth lived one hundred and five years and begot Enosh. After begetting Enosh Seth lived eight hundred and seven years. The sum of his years is nine hundred and twelve years, up to the one hundred and eightieth year of the life of Lamech. He lived two (more) years before the birth of Noah and died in the eighth generation.

24. Enosh lived nine hundred years and begot Cainan. After begetting Cainan Enosh lived eight hundred and fifteen years. The sum of his years is nine hundred and five years. Enosh lived till the seventy-ninth year of the life of Noah, till the five hundred and twenty-first year before the flood. He died in the eighth generation.

25. Cainan lived seventy years and begot Mahlalael. After begetting Mahlalael Cainan lived eight hundred and forty years. The sum of his years is nine hundred

and ten years. Cainan lived till the one hundred and seventy ninth year of the life of Noah, till the four hundred and twenty-first year before the flood. He died in the seventh generation.

26. Mahlалаel lived sixty-five years and begot Jared. After begetting Jared Mahlалаel lived eight hundred and thirty years. The sum of his years is eight hundred and ninety-five years. Mahlалаel lived till the two hundred and fourteenth year of the life of Noah, till the three hundred and eighty-sixth year before the flood. He died in the sixth generation.

27. Jared lived one hundred and sixty-two years and begot Enoch. Jared lived eight hundred years after begetting Enoch. The sum of his years is nine-hundred and sixty-two years. Jared lived till the three hundred and seventy-six year of Noah, till the two hundred and twenty-second years before the flood. He died in the fifth generation.

28. Enoch lived sixty-five years and begot Methuselah. Enoch pleased God after begetting Methuselah for three hundred years. The sum of his years is three hundred and sixty-five years. God translated Enoch to the place of life in the third generation, in the three hundredth year of his son Methuselah, in the one hundred and thirteenth year of the life of Lamech, sixty-nine years before the birth of Noah, and six hundred and sixty-nine years before the flood.

29. Methuselah lived one hundred and eighty-seven years and begot Lamech. Methuselah lived after begetting Lamech seven hundred and eighty-two years. The sum of his years is nine hundred and sixty-nine years. Methuselah lived till the six hundredth year life of the life of Noah. After his death, Noah entered into

the Ark and flood took place at the time where the just man died. He had seen Adam for one hundred and fifty-one years and Shem for ninety-seven years. He died in the third generation and the world came to an end in the anger.

30. Lamech lived one hundred and eighty-two years and begot Noah. After begetting Noah Lamech lived five hundred and ninety-five years. The sum of his years is seven hundred and seventy-seven years. Lamech lived till the five hundred and ninety-sixth year of the life of Noah his son, four years before the flood. His father Methuselah lived four years (more) after him. Then there was the flood. Lamech had seen Adam for sixty-eight years, and afterwards he died four years before the flood, in the second generation.

31. Noah was born in the eighty-six year after the death of Adam the very first born (of all) who begot Seth. He was born nine years before the death of Seth who begot Enosh. In the seventy-ninth year of the life of Noah, Enosh who begot Cainan died. In the one hundred and seventy-ninth year of the life of Noah Cainan who begot Mahlalel died. In the two hundred and fourteenth year of the life of Noah, Mahlalel who begot Jared died. In the three hundred and seventy-eighth year of the life of Noah Jared who begot Enoch died. In the sixty-ninth year before Noah was born, Enoch was translated and his death was not found, six hundred and sixty-nine years before the flood. In the six hundredth year of life of Noah Methuselah died, and afterwards there was the flood. In the five hundred and ninety-sixth year of the life of Noah, Lamech the father of Noah died, four years before Methuselah his father.

Noah was six hundred years old when he entered into the Ark. In the same year Methuselah died. Noah was inside the Ark, he and the members of his household, from the seventeenth of the second month until the twenty-seventh in the second month of the following year, twelve months and ten days. Then Noah went out and his sons from the Ark. Noah lived after the flood three hundred and fifty years and died in the fifty-eighth year of the life of Abraham. He was born in the seventy-ninth year of the life of Enosh, and died in the fifty eighth year of the life of Abraham (Gen. 9:28). He saw eighteen generations who were before him and after him.

32. Shem begot Arphakhashar when he was one hundred years old, two years after the flood. After begetting Arphakhashar Shem lived five hundred years. The sum of his years is six hundred years. He died in the one hundred and twelfth year of the life of Isaac, in the seventy-second year of the life of Jacob. Shem was born ninety-eight years before the flood. He was born in the years of Methuselah and died in the years of Jacob. He saw sixteen generations who were before him and were after him.

33. Arphakhashar lived thirty-five years and begot Shalah. Arphakhashar lived four hundred and three years after begetting Shalah. The sum of his years is four hundred and thirty-eight years. He died in the one hundred and forty seventh year life of Abraham and in the forty seventh year of the life of Isaac in the tenth generation.

34. Shalah lived thirty years and begot Eber. Shalah lived four hundred and three years after begetting Eber. The sum of his years is four hundred and thirty-three years. He died in the sixty-second year life of the life of

Jacob and in one hundred and twenty-second year of the life of Isaac, in the tenth generation.

35. Eber lived thirty-four years and begot Peleg. Eber lived four hundred and thirty years after begetting Peleg. The sum of his years is four hundred and sixty-four years. He died in the one hundred and twenty fifth year of the life of Jacob, five years after the death of Isaac, in the tenth generation.

36. Peleg lived thirty years and begot Rau. After begetting Rau, Peleg lived two hundred and nine years. The sum of his years is two hundred and thirty-nine years. He died in the forty-eighth year of the life of Abraham, in the sixth generation.

37. Rau lived thirty-two years and begot Serug. Rau lived two hundred and seven years after begetting Serug. The sum of his years is two hundred and thirty-nine years. He died in the seventy eighth year of the life of Abraham, three years after his going out from Harran, in the fifth generation.

38. Serug lived thirty years and begot Nahor. After begetting Nahor, Serug lived two hundred years. The sum of his years is two hundred and thirty years. He died in the one hundred and first year life of Abraham, in the first year that Isaac was born, in the fifth generation.

39. Nahor lived twenty-nine years and begot Terah. Nahor lived one hundred and nineteen years after begetting Terah. The sum of his years is one hundred and forty-eight years. He died in the forty ninth year of the life of Abraham, in the nine hundred and thirty-ninth year of the life of Noah, in the three hundred and thirty-ninth year after the flood. Noah lived eleven years after the death of Nahor. He (Nahor) died in the eighth generation.

40. Terah lived seventy years and begot Abraham. After begetting Abraham, Terah lived one hundred and thirty-five years. The sum of his years is two hundred and five years. He died in the one hundred and thirty fifth year of the life of Abraham, in the thirty fifth year life of Isaac, five years before Isaac took Rebecca, the daughter of Bethuel. He died in the third generation.

41. Abraham lived hundred years and begot Isaac. After begetting Isaac Abraham lived seventy-five years. The sum of his years is one hundred and seventy-five years. He died in the fifteenth year of the life of Jacob. He died in the third generation.

42. Isaac lived sixty years and begot Jacob. Isaac lived after begetting Jacob one hundred and twenty years. The sum of his years is one hundred and eighty years. He died in the one hundred and twentieth year of the life of Jacob, twenty-three years after the return of Jacob from Haran, eleven years after Joseph was sold to Egypt and ten years before the coming down of Jacob to Egypt. He died in the fourth generation.

43. Jacob was seventy-seven years when his father Isaac blessed him. When he was eighty four years old he took Leah and Rachel, the daughters of Laban, There were born for him from Leah Reuben, Simeon, Levi, Judah, Issachar and Zebulun; from Rachel, Joseph and Benjamin; from Bilhah, Rachel's maid, Gad and Asher; from Zilpah, the maid of Leah, Dan and Naphtali.⁶⁵ These are the twelve sons of Jacob. Jacob died at the age of one hundred and forty-seven, seventeen years after his coming down to Egypt. He died in the fourth generation.

65 It seems Aphr. confused the children of Bilhah with those of Zilpah. According to Gen. 35:25-26, the sons of Zilpah are Gad and Asher, and the sons of Bilhah are Dan and Naphtali.

44. From Adam till Noah entered into the ark there are one thousand six hundred and fifty-one years, as it is written in the Book of the Generations. From (the time) when Noah went out from the Ark until the time that God made the covenant with Abraham there are three hundred and eighty seven years, as it is written in the Book of the Generations (Gen. 9:28; 12:4). From the promise made to Abraham until when Jacob entered into Egypt there are two hundred and five years. The Israelites were in Egypt two hundred and twenty-five years. From the promise made to Abraham until the exodus of the people from Egypt there are four hundred and thirty years, as apostle Paul testified saying, "The covenant previously confirmed by God is the law which came four hundred and thirty years later: it is possible to repudiate and cancel the promise" (Gal. 3:17). From Adam until the flood there are one thousand six hundred and fifty-one years. From the flood until the exodus of the people from Egypt there are eight hundred and seventeen years.

45. Moses was the leader of the people in the wilderness for forty years. Joshua, the son of Nun was leader of the people for twenty-five years. Juda and Othniel, the son of Kenaz, were leaders of the people for forty-eight years. Eglon, the Moabite king, enslaved the people for eighteen years. Ehur was leader of the people for eighty years. Nabin enslaved Israel for twenty years. Deborah and Barak were leaders of the people for forty years. The Midianites enslaved Israel for seven years. Gideon was leader of the people for forty years. Abimelek, the son of Gideon, was leader of the people for sixty years; Tola, the son of Puah, was leader of the people for twenty-three years. Jair was leader of the people for twenty-two years; the Philistines and the Ammonites enslaved Israel for eighteen years. Jephthah

was leader of the people for six years. Abizon was leader of the people for seven years. Elon was leader of the people for ten years, Acran was leader of the people for eight years.

The Philistines enslaved Israel for forty years. Samson was leader of the people for twenty years. Eli was leader of the people for forty years. After Eli, the Ark remained in the house of Amminadab in Gibeon for twenty years. Samuel was leader of the people for twenty years. Saul was leader of the people for forty years. The years of these leaders are six hundred and fifty-five. However it is written in the Book of Kings thus, "In the four hundred and eightieth year after the exodus of the children of Israel from the land of Egypt, until the fourth year of the reign of Solomon, (was when) he began to build the house of God" (1 Kgs. 6:1). Thus the years were numbered and the first numbering does not agree with the latter.

46. David ruled for forty years. Solomon ruled for forty years. Rehoboam ruled for seventeen years. Abijah ruled for three years. Asa ruled for forty-one years. Jehoshaphat ruled for twenty-five years. Joram ruled for eight years. Ahaziah ruled for one year. Athaliah ruled for six years. Joash ruled for forty years. Amaziah ruled for twenty-three years. Uzziah ruled for fifty-two years. Jotham ruled for sixteen years. Ahaz ruled for sixteen years. Hezekiah ruled for twenty-nine years. Manasseh ruled for fifty-five years. Amon ruled for two years. Josiah ruled for thirty-one years. Jehoahaz ruled for three months. Jehoiakim ruled for eleven years. Jehoiachin ruled for a hundred days. Zedekiah ruled for eleven years. The years of these kings are four hundred and fifty-five years, six months and ten days. In the third year of the reign of Jehoiakim Nebuchadnezzar came up against Jerusalem and reduced the people to pay tribute

(Dan. 1:1). Israel remained with Jerusalem paying tribute, for twenty-nine years, under Jehoiakim and for eleven years under Zedekiah.

Jerusalem remained in her desolation for fifty years, seven weeks of years. The land found rest during these weeks upon its captivity, when (its people) were in the land of the enemies, because it did not keep Sabbath during the weeks when they (the enemies) were in her midst. At the completion of the seventy years, Cyrus the Persian put out an edict in his kingdom and proclaimed their return. After the return Israel resided in Jerusalem for seventy weeks, just as Daniel prophesied: these weeks are four hundred and ninety years. And after the killing of the anointed king, Jerusalem was ruined, not to be inhabited ever again, up to the completion of what is decreed, it has remained on the ruin (Dan. 9:27). And the grape was taken out of the cluster, and the cluster was handed over to destruction, and the people were deprived of grace.

47. From Jesus the blessing travelled to the house of the Gentiles. For he said to the Jews, "The kingdom of God shall be taken away from you and given to the people who gives fruit" (Mt. 21:43). To us he said, "I am with you until the end of the world" (Mt. 28:20) and again he said, "You are in me and I am in you" (Jn. 14:20). The Apostle testifies "If any man does among you not have within himself the spirit of God, this (person) does not belong to him" (Rom. 8:9). And again he said, "You are the temple of God and the spirit of Christ dwells in you" (1 Cor. 3:16). The prophet said, "I will dwell in them and walk among them" (Lev. 26:12; 2 Cor. 6:16).

He encouraged us by his own self, so that we should not be afraid of temptations that would come upon us;

and he said to us, "If they have heard my word and kept (it), they will also keep yours; and if they have persecuted me, they will also persecute you" (Jn. 15:20). Again he said to us, "You were not of the world, just as I was not from it" (Jn. 15:19; 17:16). He had said, "If you had been of the world, the world would be loving its own" (Jn. 15:19).

Therefore since we have received these commandments from Jesus our Life-Giver, we cannot walk outside the steps in which he walked. If they persecuted Christ, (they will do so) also to us. If they hated Christ, (they will do so) also to us. If they struck Christ on his cheeks, (they will do so) also to us. If Christ suffered, also we will.

48. For great is the gift of the Good One towards us. Although there is no necessity/constraint, he wants to declare us justified from our sins. Although he is not benefited by our noble actions, he warns us to do well before him. When we do not wish to ask from him, he is angry with us. He calls us at all times, "Ask and receive, when you seek, you shall find" (Mt. 7:7-8). For his riches are enough when there is need. For there is no person who will say 'I have received sufficient' when he takes from the glorious treasure. He desires those who ask him, he calls us always, "Ask and receive, and when you seek, you shall find" (Mt. 7:7-8).

And (he is pleased) in those who crowd together to receive from him; he who tastes of his riches will need to take again from him. For who is like him, who says "Ask and receive" and (he is only) angry with us when we do not ask from him.

49. Even when we have not asked Him, He has sent us His gift which had never been found among us. He

sent the Messiah as a human being who might laugh at the Evil One and his armies, and to banish from us the condemned power. He sent the Guiltless One to us to judge and condemn so that debtors might become innocent by means of his innocent judgement. He sent the Mighty One in the form of our sick state in order to strengthen our weakness against the power of the Evil One. He put on the body that is from the dust and drew it to his own nature. He hid in us the salt which dissolves the rottenness, so that when the serpent wants to approach to consume it, it is filled with loathing at the salt which it cannot eat.⁶⁶

He sent the Innocent One, His own Son, to us to die in accordance with our death, so that death might be ashamed by means of him. Great is the gift of the Good One that he has given to the little ones. What more excellent than His Son, would it have been appropriate to give us? When we were even greater sinners than now, He sent us this gift. When we shall have been justified (Rom. 5:7-11), what will he give us, if not life with (Him) who came to us; He who did not spare sending His own Son, to shame (Rom. 8:32)?

50. Amazing and great is his gift to us. For the king went out from his own land as a means for our healing. He conducted himself in the ways of the feeble body by means of a birth like ours, and by means of dishonour greater than ours. All these things he endured for us. We received his gift, the pledge of our salvation. This is what I have to say, God did not have any gift to send us which is greater than this. When he came, he received from us a pledge, and he went off to his own place and

66 This theme seems to be a favourite one for him. He mentioned it elsewhere, as for example Dems. II:19; VI:6 etc.

told us, "You are in me, and I am in you" (Jn. 14:20). The Apostle said, "He has raised us up and seated us with him in heaven" (Eph. 2:6).

The beginning of our resurrection is the body which he put on from us. He has freed it from slavery and raised it up to himself. He has confirmed us of his promises that we should be with him. He said clearly that "where I am, you shall also be" (Jn. 14:3). Therefore let us rejoice at the pledge (hostage)⁶⁷ who has been led off from us and who sits in glory with the Glorious King.

51. So great is the gift of the Good One towards us, that a hostage has been led off from us, by the king who is like us; He has made him a friend and guard of the border. This is the son of Adam, the body which is from Mary, which was led off from us, to the place of life. The feeble body became strong and received glory that is greater and more wonderful than the one which Adam stripped off at his feebleness.

52. We rejoice in you, o beloved child who has trodden out for us a path to the place of our desire.

We acknowledge you, o physician of our sufferings who has hidden in us your Spirit as the medicine for our bodies.

We worship you (and) your exalted Father who has by means of you exalted us and called us to himself.

We acknowledge in you the mercies which sent you, who is pleased in us that we might live through the death of his Only Begotten.

We praise in you the Self Existent One who separated you from His essence and sent you to us.

67 The human body of Christ is the pledge.

We magnify you who dwell in his sanctuary, which has sanctified our bodies for himself by means of the pledge which we have received.

Let us acknowledge with our mouth, as far as it is capable, the power which came to give life to the weak.

Let us be wakeful each day to utter praise, through the beloved Son, to the Father who sent him.

Let us rejoice in his gift, that he also may have joy in us.

Let us acknowledge him, his Father, that he too may acknowledge us.

Let us ask for the gift from the treasury in need, for this is his own need: to give life to the needy.

For great and glorious is his gift to us, that he has asked for praise from the insignificant, he who is praised even when we do not praise him; he who is magnified, even when we do not magnify him.

For (His) need is to give and (His) desire is that we should ask, that through our asking He will give us the life which He has promised, so that we may live with His only -begotten Son.

To him belongs to give. and ours is to ask.

To him belongs life, and ours is to escape from death.

To him belongs life and he invites us to take (it).

To him belongs grace, and this is placed in our hands so that we may escape from the Evil One.

To him belongs life, light is with him; he has admonished us to escape from the darkness of death.

There is no one who understand the extent of his treasures, no one can comprehend the depth of his wisdom.

53. O Good and Gentle, open the door to our requests, and give ear to our prayer and hear our requests just as your Beloved One taught us, "You should pray without getting weary" (Lk. 18:1). And again he repeated and warned us, "Pray that you do not enter into temptation" (Mt. 26:41). Further he wrote for us that we should recognise your kindness, saying "There is nothing that you shall ask of God in your prayer that he will not give you" (Mt.21:22).

We also now pray before you, not because of our good works or trusting upon our righteousness, but because of your mercifulness, for you are good and kind. For we pray before you as guilty, but you hear our prayer as good and kind. We pray before you as weak, but you the strong one will not reject our requests. For our hands are outstretched and our heart is towards you to request and ask from you grace. Our mind rejoices when you hear our request. Let our senses be awakened to ask in confidence. Open our ears to the prayer of your own words. May the eyes of our heart be directed towards you on high.

Hear our prayer and receive our request. Do what we desire. Listen and hear our voice. Look upon our subjection and have pity on your people at the time of its affliction. Hasten your compassion and show your might. Do not chasten us in your anger and do not rebuke us in your wrath (Ps. 6:2). We are your people formed by your hands, the work of your fingers. You created us in your image; you made us in your likeness; you formed us with your hands. There is in us (a share) from your Spirit.

Do not be angry for ever, and do not stand far away.

When we went astray, you delivered us.

When we were scattered, you gathered us together.

When we were in darkness, you gave us light.

When we were besieged, you brought us out.

When we were captives, you rescued us.

When we were in bonds, you released us.

When there was no hope for us you invited us from the enclosed pit to your hope.

When we were sinners, you were pleased in us so that we might be justified.

Although we did not ask you, you sent us your Only-Begotten one.

You saved us through his blood. We have come to know you by means of him.

Although we did not cry out to you, you have sent him to us.

Although we did not ask you, you caused our iniquity to fall upon him (Isa. 53).

Although we did not compel you, you brought him down to Sheol.

Although it was we who have provoked you, you humiliated him for our sake.

Although our iniquity was great before you, you delivered us by his suffering.

Also now, when we ask, when we worship, when we acknowledge, when we praise your mercies through him, hear our prayer, receive our request, look upon our shame, be attentive to our low state. May your soul have compassion on your plundered people, on your house which is laid waste, on your altars which are pulled down, on your priests who are killed, on (the people of) your

covenant who are persecuted, on your scriptures which are sealed up, on us who are scattered and on us who are plundered. Our shame is great, our people scattered, our blood shed, our covenant laid bare; have pity on our low estate, our reproach and shame.

54. To whom we should ask to hear our prayer; to whom shall we go? Behold, we are yours: you have punished us in your anger, obtain to us your mercy. We are in sadness; do not turn away when we are depressed. Do not be patient with our humiliation and shame, as your prophet asked when he was in distress, like us. He said, "Take me not off in your longsuffering" (Jer. 15:15). Hear our prayer, like that of Moses your friend. May the enemies be avenged, like Pharaoh, the oppressor.

Give ear to our prayer as you heard Joshua, and Amalek was destroyed and the memory of him was wiped out. You are the God of the first ones and of the last ones.

You heard Moses and you drowned Pharaoh.

You answered Aaron and pestilence was held back.

You turned back your anger at the zeal of Phinhas.

You assisted Joshua, the son of Nun, and his enemies were ashamed.

You answered Samson at the time of his humiliation, and you took vengeance for him on the provoking Philistines.

You avenged David, on Saul his persecutor and you performed judgement on Absalom, his tormentor.

Samuel made atonement for his people before you, and you showed your greatness against those who had rejected your kingdom.

You performed judgement for Elijah when he was persecuted, and the prophets of Baal were destroyed at his prayer (1 Kgs. 18:40).

Micha was preserved by means of your many mercies and his persecutor fell down and died in the battle (1 Kgs. 22:13-18)

You showed your wonders against the oppressors of Elisha, when they entered Samaria, and they recognized your greatness (2 Kgs. 7).

You answered Hezekiah when he was confined in distress.

You showed your might with Sennacherib and his army (2 Kgs. 19:35).

You heard Asa and helped Josaphat (2 Chr. 14:8-14) and took vengeance immediately on all his oppressors.

You heard Jonah from the depths of the sea and from the belly of the fish, and from the waves that surrounded him (Jon. 2).

You answered Daniel when he was cast in the pit and you delivered him from the mouth of the lions (Dan. 5:17-24).

You helped Hannaniah and his brothers in the furnace of fire and the flame burnt the accusers (Dan. 3:22).

You answered Mordechai and Esther in their suffering and delivered your people; Haman the persecutor was put to shame.

You brought up Jeremiah from the pit of mud and gave him compassion before the king of Babylon (Jer. 38:13).

55. Have pity, Lord, on the slavery of your people; have pity, Lord, at our request and hear our prayer. Our

sanctuary is destroyed and our place of worship has become deserted. Our priests have been put to the sword and our head covered. Our virgins are humiliated and our covenant is scattered. Have pity, Lord, have pity on the poor, the strangers, and the exhausted, who have no rest or house to lay their head. The roads are laid waste and the paths are empty. Our eyes are grown dark and our hearts are shattered. Hear our prayer and accept our request. If we have done wrong and provoked you, have pity because of your great name. We have no other (source of) confidence or hope or rest apart from you.

"For yours is the heaven, and yours is the earth" (Ps. 89:12). "Yours is the day and yours is the night, you created the sun and the moon" (Ps. 74:16). The seas with their waves praise you, for you fixed them with boundaries, and they perform your commandment. The sea is bound in by the sand, and it fulfils your will. All nature looks and waits for you; your right hand embraces all your creation and there is nothing that can resist your will. The luminaries of the firmament are yours, the winds and the storms praise your name. The wild animals of the field, the birds of the heaven and the fish of the sea look towards you.

Rise up with your great power for our help so that all the peoples upon the face of the earth may know that "there is no one like you, and that there is none beside you" (2 Sam. 7:22). Pharaoh had said about you, "Who is God" (Ex. 5:2) and you, like a warrior, caused him to sink in the fearful sea. Sennacherib thought you are like gods of the nations and you effected for him a portent and showed him your greatness. You helped Mathias, when he was inflamed with zeal for you (1 Macc. 2). You answered Judas and helped Simeon and his brothers in the miraculous battles you brought about by means of them.

56. May your mercies be awakened and may your compassion be revealed. Leave a remnant for your plundered people, and make a renovation of your house in our days. Lift up Our heads which are bent down because of our wickedness, receive the offering of our people and may our prayer be pleasing to you. Let the closed doors be opened. May the overthrown altars be set up (again). Let your plundered people be gathered together and may we rejoice in the renewal of your house. Let the blood of the righteous cry out to you (Gen. 4:10) and let your rest be with them like the aroma of the incense. Have pity, Lord, have pity on your chaste covenant that has fallen into the hands of the wicked, who rejoice in our destruction.

You, our King, you are accustomed to show us your compassion, and we are accustomed to ask for your mercies at all times. Trusting in your kindness, we make request of you; your grace is not withheld even from the wicked. You make your sun be rise on the good and on the wicked. You cause your rain to fall on the just and on the unjust (Mt. 5:45). For we know that you are accustomed to hear the needy always. For at various times you have answered those in the prison, you have helped the persecuted, you have strengthened the weak, you have raised up the humble. You have delivered the weary, you have saved the plundered ones, you have freed those in bondage, you have given light to those in darkness, you have satisfied the hungry, you have made the poor rich in every generation. All this we know that you have done for your servants. You have made known to us, "I am the first and I am the last" (Isa. 44:6; 48:12). You are the God of the first and of the last. For the two worlds belong to you, all that has been and all that shall be.

57. To whom shall we go to hear us?

To whom shall we look to help us?

For whom shall we wait to deliver us?

To whom shall we pray to receive our request?

We are yours and you are our God. Far be it from you that the blood of the righteous, which has been wickedly shed, should be hidden, but let it be placed on a smooth stone (Ezek. 24:8) so that by it the wrath may ascend for retribution. Far be it from you to withhold your mercy in your wrath, for your grace is never overcome by our evil, nor is your compassion withheld because of our iniquity; nor is your nature corrupted because of us. Your name is 'the Good One'; show forth your grace (Mt. 19:17). Your grace is in us, while your justice is against us, for both are to be found and are in your hands.

58. We worship you, Self Existent One, for you have created us from nothing and have formed us in the image of your likeness (Gen. 1:26-27). You have breathed into us from your spirit of life (Gen. 2:7) and you have left us in the world (as) dwellers before you. Our death and our life are in your hands. What are human beings before you? They are like the steam that comes up from the pot; like the chaff, which the wind carries; like the shadow that declines; like a cloud of the morning; like the chaff that passes away and like a flower which fades (Isa. 40:7-8). If you will it, then we exist; but if you do not will it, then we will not exist. If you look upon the earth, it quakes, and if you turn away your face, its dwellers come to an end (Ps. 104:29, 32).

Your will carries all your creation and your command attends to all of nature. The sun rises at your word and goes round the whole of your creation at your will. The

moon changes in a marvellous way and you have appointed it to mark out time (Ps. 104:19). You arranged the luminaries in the firmament, and they adorn all created beings. The winds blow at your will and from time to time they manifest their strength. They stir up the sea and cause the mountains to shake. Again at your command they refresh your creation. The birds float through the air and proceed on its paths as if it was a well trodden road; and likewise the fish of the sea (Ps. 8:8): when fish come up to the air they die, but when bird fall in the sea, they are drowned. What has existed and what exists is yours; all natural things receive their distinct character from you.

59. We praise you though you are clothed in praise (Ps. 104:1). We acknowledge you, though you have no need (of this). We magnify you from the lowest depths, you whose dwelling is in the heaven of heavens. Your will is above the heavens, your command below the earth. Our hands have not made you, our fingers have not toiled with you. We have formed you in our hearts and we represent you in our minds. Our thought has seen you and we have called on you, o God. We name you Father because you have caused us to be born, king and God because you have called us. We (have tried to) comprehend you, but have not been able to. We have compared you, but there is no likeness for you. Your visage is hidden, but your power is great.

Your greatness is concealed and creation hangs on you. In the hollow of your hand many waters are contained. You weighed high mountains with a scale and hills in a balance (Isa. 40:12). The earth is enlarged and spacious, but your footstool is enough to measure it (Isa. 66:1). You measured out the dust of the earth in the hollow of your hand and the heaven is your throne, but

they cannot contain you. While your name is great and your deeds mighty; you have diminished your greatness to fit our tongue. Our mouth is sufficient for you and you dwell in our midst. You dwell in the just and the place is spacious for you. Your greatness thrust into the tiny heart. You have made us temples, to be a dwelling for your glory. You have called us your temple and your greatness walk in us just as you have made known beforehand through the mouth of your prophets, "I will dwell in them and I will walk among them" (Lev. 26:12; 2 Cor. 6:16). You dwell in the calm, you reside in the humble. You rest in the calm and the good. You desire on the penitent (Isa. 66:2). Your look is upon the just, you rejoice on the poor.

You borrow from the needy as someone who lacks. There is no end for your mercy, there is no measure for your grace. All mouths are not sufficient for you, and the tongues are not sufficient for you. When someone (tries to) comprehend you, he remains with himself. When he stretches out his mind he is unable (to succeed). If he lift up his thought higher than heaven, he finds himself walking on the earth. If his mind descends to the depths, in a short while he returns to earth and his concern is useless. Who is capable of what is above the heavens? There is no one to say what is below the earth; on what the firmament is stretched out. Or on what the heavens are suspended; on what is the earth held in? Or on what is the abyss fixed?

60. We from Adam until now have perceived a little. This alone we know; there is one God, His Messiah is one, there is one spirit, one faith and one baptism (Eph.4:4-6). To speak more than this is of no use to us. If we say anything, we shall fail; if we investigate, we shall be injured. There are many who have lost the way and left

the path, travelling astray (along) a road of stumbling-blocks. They have conceived and thought up words of destruction; they have prophesied falsehood and left God. They want to understand, (but) they became undiscerning, with mind darkened, grouping in thick darkness.

61. O son of Adam, dust from the earth, who stands on a way of thinking that leads to destruction. Your mind has given birth to alien gods, your thought has framed something which it has never seen. You have not ascended on high; you are bound on the earth. You have not descended downwards to know what is there. You made comparisons and spoke although you have not seen. You have become a liar speaking falsehood and fraud. I will ask you (and) you shall answer me: the sun which you see, what is its nature? Is there a soul in it? Is there understanding in it? Or is there discernment in it? If you will believe the matter which I tell you, it is as follows, The sun and the moon, like fire and water, have no sensation and no discernment. What you give to the fire it will not reject. It will not abhor what is evil and ugly; it will not recognize (him who) honours it, nor discern (him) who treats it with contempt; water also is the same. For they are (all) created without discernment.

The sun, moon, stars, winds, lightnings, clouds, fire and water - these are all created things, which have their own course. They were made at the beginning for the service of the world. When they travel their course, they have no discernment. The fire devours dung and filth, and never says, "enough", for this is its nature. The sun shines on corpses and on mud, it gets hot by its power, but it has no discernment. Water carries away all dirt and mixes up the filth of mud, but it has no understanding of the self in it. All these are servants of the heaven and

the earth and they are made without souls for the service of the world. The earth also, which stands quietly, when he (God) wills, shake from its foundation.

You should know, o man who has no understanding, that the will of God carries everything, there is nothing that is outside His will. But we who know that there is one God, let us acknowledge and worship, praise and magnify, honour and sanctify, and praise His greatness through Jesus, His Son, our Saviour who has chosen us for himself and caused us to come near to him. We have known Him by means of him and have become His worshippers, a people and a Church, a holy gathering. Praise and glory to the Father and to His Son and to His Living and Holy Spirit from the mouths of all who praise Him above and below, for eternal ages, Amen, Amen.

62. The most important aspect of all good works is this: what is required before God is that a person should believe God is one and with faith he should observe the commandments. If a person acknowledges that God is one, but he transgresses his commandments and does not observe them, it is not true for him that God is one, as the teacher of the Peoples had said, "They profess that they know God, but they deny him in their works" (Tit. 1:16). Isaiah had also said, "This people honours me with its lips, but its heart is far away from me" (Isa. 29:13). David, too, said, "They bless with their mouth, but they curse in their heart" (Ps. 62:5). How do they acknowledge that they know God when they deny him through their works? If a person believes that God is one and does not do what God commanded, (then) it is not true for him that God is one.

God commanded "Keep my commandments and observe them" (Lev. 22:31). He who does not observe the

commandments of God, clearly denies God, because the Lord of the commandments is not true for him. God has said, "You shall not kill, you shall not commit adultery; you shall not steal; you shall not bear false witness; honour your father and your mother" (Lk. 18:20). "What is hateful for you, you should not do to your neighbour" (Mt. 7:12). For he who believes that God judges the murderer will not kill. With him who kills, it is not true for him that there is a God. He who believes that God judges the adulterers, will not commit adultery. With him who commits adultery, it is not true for him that there is a God. He who believes that God judges the thieves, will not steal. If somebody steals, it is not true for him that there is a God. It is the same with all the commandments.

63. Moreover our Life-Giver has commanded "You shall not swear a false oath, and he who utters one will be found guilty in the judgement" (Mt. 5:33). How will the person who is assured in himself that God is one swears by Him deceitfully? See that whoever transgresses any of these commandments is certainly denying God. Moreover especially evil before God is the person who swears and deceives in his oath, for our Saviour with great admonition in his teaching has commanded, "You shall not swear by heaven, because it is the throne of God" (Mt. 5:34), otherwise, when you swear and act deceitfully with heaven, how can you raise your eyes to heaven and seek from (him) who is seated in heaven? "You shall not swear by the earth, for it is a stool under his feet" (Mt. 5:35), otherwise when you swear and act deceitfully with the earth, all the time you pray on it, it will be trembling under you, because you acted deceitfully with the stool of the feet of God. You shall also not swear by Jerusalem, for it is the city of the great King (Mt. 5:35), otherwise when

you swear by the place of worship and act deceitfully, your face will be ashamed to stand there to pray, and your prayer from the House with which you played false will not ascend and it will not turn out as you wish.

"You shall not also swear by your own head, for you cannot make in it a single separate hair black or white" (Mt. 5:36). Otherwise, when you swear by your head, and you speak falsely, you will put to shame your head over which the name of your Lord is made mention, as the Apostle said, "The head of the man is Christ" (1 Cor. 11:3). O man who swears by his head and acts deceitfully, if the three great and glorious names are true to you, (the names) which were commemorated over your head - Father, Son and the Holy Spirit - when you received the rushma of your salvation; if baptism is true to you, do not act deceitfully with your head, and know that you have no authority to swear by your head, but "Your words should be yes, yes and no, no; and he said, Anything more than this is from the Evil One" (Mt. 5:37). For to swear falsely in oaths by God, is more evil than all (other) sins which people commit. If a person transgresses one of the commandments of God, he stands up, prays and asks from God so that He may perhaps forgive him. In the case of the person who swears by God and acts falsely, (then) whom he should beseech? How (can) he beseech God, whom he has treated as false? How (can) he pray to God, since he is not faithful to him.

64. For the kings of Israel have performed great and bitter sins. Some of them abandoned God and worshipped idols, some of them committed adultery with the women of their neighbours; they also killed and also committed fornication. They were not blamed as much as those who swore falsely were punished.

Whole land was handed over into the hands of Nebuchadnezzar, the wicked king, and when the people of Israel was handed over into his hands, he took some of them (as) hostages to Babylon (2 Chr, 36:6-7). He left them and their kings with a covenant, which was not a treaty ratified by an oath, in their land. When they had set him up, saying "we will serve you" Jehoikim made a covenant with him which was not ratified by oaths (2 Kgs. 24:1). Afterwards he rebelled and played false and when he played false, he was killed. He (Nebuchadnezzar) appointed Jehoiachin, his son after him over the kingdom. He set up a covenant with him, not ratified by oaths, and he (saying) "I will not rebel". But he acted deceitfully with his covenant and rebelled against the king of Babylon. Then Nebuchadnezzar sent (forces) and bound him in chains and brought him to Babylon (2 Chr. 36:10). He was there (in) the prison for thirty-seven years. He (Nebuchadnezzar) appointed Zedekiah his uncle over the kingdom (Jer. 52:31; 2 Kgs. 24:10-17).

Then Nebuchadnezzar thought and took counsel "How will I know that he will not revolt (against me if) I leave him over the kingdom?" His counsellors said to him, "Ask the priests (who) know the Law". Then Nebuchadnezzar called the priests and said to them, "Whereby shall I know that you will serve me and will not revolt (against me)?" They said to him, "We and our king swear by the God of Israel and we establish the covenant with an offering which goes up from the altar". Then Nebuchadnezzar said, "I will make you swear by the God of Israel, so that if you swear by him falsely he will deliver you in my hands. I will not make you to swear by the gods of Babylon".

Then king Zedekiah, the priests and the chiefs brought a calf and placed their hands on the head of the calf and

slaughtered it. The priests took some of the blood of the calf and poured (it) around the altar. Its fat they caused to ascend from the altar as a sweet savour. They took the calf and cut it into two. The chiefs of Judah, the priests, and the teachers of the people together with the king Zedekiah walked between the halves and they established a covenant with oaths by the God of Israel, saying "We will not revolt" and Nebuchadnezzar believed them (Ezek. 17:13-15).

Afterwards they acted deceitfully with the oaths by the God of Israel and they revolted against the king of Babylon (Ezek. 17:18). In that time Jeremiah and Ezekiel were prophesying to them. Jeremiah in Jerusalem, and Ezekiel in the captivity of Babylon. When they acted deceitfully with the oaths and revolted, prophet Jeremiah called them, "O men of Judah and inhabitants of Jerusalem, king Zedekiah and whole of Judah, serve the king of Babylon and live! Do not act deceitfully with the oaths which you have sworn. Remember the calf which you have divided into two and walked between the halves" (Jer.27:12). But they did not listen to the prophet. When he called them more, they took him and cast him in a well of mire (Jer. 38:6). Some of them said (to him), "Come, let us smite him in his tongue, and let us not listen to what he says" (Jer. 18:18).

65. Ezekiel also sent from Babylon to them (saying), "Do not act deceitfully with the oaths by the God of Israel, which you have sworn", (but) they did not listen him. When they did not listen to him he said (to them) in a prophecy, "(As) I live, says the Lord of Lords, "As for Zedekiah who was unfaithful with the God of Israel, despising my oaths and nullifying my covenant, I will bring punishment on his head" (Ezek. 17:18-19). Jeremiah called and admonished them, "Serve the king of Babylon

and live; Let this city not become a desolation" (Jer. 27:17). Again they did not listen to him.

When they acted deceitfully with the oaths and did not listen to the prophets, the might of the Chaldeans came upon them and they besieged Jerusalem from the ninth year of Zedekiah until the eleventh year. Also while they revolted, Jeremiah said to them, "Go out to the king of Babylon and live, then you will not die" (Jer. 38:17; 27:13). They did not listen to him. The city remained in affliction for a long time as the Chaldeans besieged it nineteen months, from the tenth of the tenth month of the ninth year, which is later Canun (January) until the fifth month of the eleventh year, which is the Ab (August). The city was brought into subjection on the ninth of the fifth month (Jer. 39:1). The Chaldeans entered into Jerusalem and set on fire the House of God, for the (Israelites) had sworn falsely by Him. They pulled down the altar upon which the (Israelites) had caused to ascend the blemished incense of the calf of the oaths. They took all the vessels which (were for) the service of the house of the God of Israel. They burnt the houses of the princes who had sworn falsely, priests set forth into captivity and went to Babylon (2 Kgs 24:13-16).

When Zedekiah fled and left from the city, the army of the Chaldeans overtook him in the plain of Jericho. They bound him and the princes who swore with him in chains, and led them to the king of Babylon, to the land of Hamath (Jer. 39:5). It is written, "He spoke with him in judgement" (Jer. 52:9). He said to him, "Why were you unfaithful to the oaths by the God of Israel. Now he has laid this on your head". He blinded his eyes and bound him in chains. He put to death his sons before his eyes and he put to death the princes who had sworn falsely (Jer. 39:6-9). He led him in bondage to Babylon and he

remained there until the day of his death. He (God) destroyed Jerusalem because of the false oath. Their kingdom was given to Nebuchadnezzar who believed in God, who exacts his oaths.

66. Our Life-Giver admonished (us) about this, "Do not swear by yourselves" (Mt. 5:36); for God does not justify him who swears by his name falsely. When a person trains his mouth for the oaths, he will continually stumble, because he has taught his mouth to take an oath and his tongue was a passage to the oath. We know, my beloved, that many persons among our brothers have sworn falsely and have compelled (others) to swear. They have killed themselves and their comrades have died, for they have transgressed the commandment which our Saviour taught.

67. There is no confidence for us about this world. Everything that is in it is built from dust. The world and its belongings are not permanent. Its desires fly off with swift wings. The Children of Adam come into it naked; they go out from it just as how they came into it (Job 1:21). Those who run after riches will not retain them, for they will be taken from them and given to others. Those who have children will not rejoice over them, for it may happen to them that they will embitter their palate, some of them by means of death and some by means of captivity; some (others) will persist in dishonouring their parents. Those who have friends will place no confidence on them, for they will turn round immediately like a wheel. Those who build and plant will not rejoice much in them, for their enemies will snatch away their wealth: they will see them and be tormented in the face of their labour which (now) belongs to others. In the case of those who build cities and settle (people in) towns, it may happen to them that there will not be any people left in them: for their

enemies will take them into captivity and they will become strangers to their place of birth. Those who marry women and wish to rejoice, will die and pass away after a short time: their brides will belong to others who will no more mention their names.

In the case of those who make haste and tire themselves out, and lay up treasures, after their death these will belong to others: their comrades will take delight on their goods, while their own hands will not touch their wealth. Women who rush after elegant outfits and hope to rejoice on their cloths will in a short while find them torn to pieces over their dead bodies. This the building that is placed on the sand (Mt. 7:26; Lk. 6:49). There is no confidence in it that it will remain for ever. Our treasure is in the place of our promise. Where our treasure is there will our thought be (Mt. 6:21). There is nothing greater than the fear of God. The person who observes his commandments shall be praised. However there are many who are called the wise, but there is no wisdom like that of the fear of God.

68. My beloved, I have written this small reflection to you (in response to) what you have asked me and also what you did not ask me, so that you should be profited and I be benefited. For he who gives, rejoices, and he who receives, gives praise. He who sows in hope, waits for the produce, and the ploughed land into which the seed has fallen will give forth fruits and give joy to the farmer. He who has and gives, shall ask and receive. He who has and holds back, will become a despoiler. The one who received money and showed a profit receives praise and authority and a ten-fold pound (Lk. 19:16, 24). But as for the one who hid (the pound), it was taken from him and he was sent to the place for lazy servants. He who gives from what he has received will not lack. But

as for the one who asks and receives from the treasure of his Lord, his Lord will invite him to take (again). And he who has received will give to you, just as he has received.

69. I have written this letter to you, my beloved, in the month Ab (August) of the six hundred and fifty-sixth year of the kingdom of Alexander, the son of Philip of Macedonia and in the thirty-sixth year of the Persian king Shapur who carried out the persecution; and in the fifth year that the Churches have been destroyed, in the year (when) the great slaughter of the martyrs took place in the land of the east. (This was) after I had written these prior twenty-two chapters arranged in alphabetical order one after another.

Read, learn and remember your beloved friend.

The end of the Demonstration on the Grape
(in the Cluster).

INDEX OF BIBLICAL REFERENCES

GENESIS

1:6-7	88	6:5-22	54
1:9-10	88	6:7	38, 39, 44, 154
1:14	246	6:10	38
1:24	43	6:12 -13	38
1:26-27	299	6:14	38
1:28	39, 153, 154	6:18	40
1:31	161	7:1	37, 37, 37, 38, 39
2:1-3	42	7:11	87
2:2	43	7:13	40
2:2	34	7:17-24	161
2:7	299	8:2	88
2:16-17	4, 14, 71	8:20	154
2:17	231	9:3-4	117
2:24	162, 162	9:7	157
3:12	101	9:17	154
3:14	54, 60	9:25	56, 97, 271
3:24	257	9:27	271
4:9	101	9:28	271, 283, 286
4:10	298	9:29	271
4:14	56	11:9	271
5:3-28	39	11:10	38
5:22-24	4, 37	11:31	271
5:24	232	12:3-6	261
		12:4	286

314

12:5	271	23:1-11	273
15:5	153	25:1-4	11
15:6	5, 40	25:6	14
15:16	261	25:7	271
16:12	11, 14	25:21	153
17:1-7	6	25:23	78, 78
17:5	2, 4, 5, 128	25:26	271
17:9-14	5, 14	25:29-34	57, 72, 97
17:10	4	27:43-46	59
17:11	6	28:12	95
17:16	153	31:3	272
17:23	6	34:1-25	97
18:2	197	35:25-26	285
18:6	197	35:28	272
18:14	204	36:33	13
18:17-32	53	37:3	209, 209
18:18	198	37:13-18	209
18:32	63	37:24	210
19:1	101	37:25-28	97
19:1-25	97	37:27	210
19:1-29	155	37:28	210
19:20-22	63	39:9	40
19:29	54	39:7-12	97
21:3-4	6	41:46	211
21:5	271	41:49	211
21:19	121	43:32	117
21:20	11	45:3	210
22:2	206	46:34	118
22:18	30	47:28	272

49:10	128, 147, 181	12:43-45	20
49:12	265	12:44	28
50:25	211	12:45	27
50:26	211	12:46	19, 27
		13:19	211
		14:12	164, 166
		14:21-29	25
		14:27-28	97, 57
		15:20	261
		15:23-25	212
		17:2-7	26
		17:4	108
		17:6	121, 213
		17:11	213
		18:2-4	158
		18:13-26	100
		19:10	156
		19:15	156
		19:19	157
		20:9-11	34
		20:10	34
		20:13	35, 35
		20:13-14	162
		20:14	35
		20:17	162
		20:18	157
		20:19	157
		23:10-11	186, 41
		23:12	34, 35, 41

EXODUS

1:22	10, 211
2:2	211
2:4	212
2:6	10
3:6	142, 232
3:14	142
3:15	142
4:16	140
4:19	212
4:22	134
4:22-23	141, 165
4:23	134
5:2	297
7:1	79, 140, 140
8:25-26	118
10:7	101
12:3	19
12:5-6	19
12:7-11	19
12:9	27
12:11	27, 28
12:29-30	54
12:33	166, 166

316

23:26 153

32:1-6 119

32:10 133

32:31-33 133

32:32 132

32:39 232

33:11 157, 159

34:14 140

34:34 213

LEVITICUS

10:1-5 67, 72, 97

10:4-5 69

11:47 114

13:45-46 169

15:5 125

17:13-14 117

19:9 185

19:13 186

19:17 104

20:17 35

21:13-15 158

22:31 303

23:22 185

25:4-6 186

25:20-22 186

25:36 50

26:10 186

26:11-12 143

26:12 143, 143, 145, 148,
288, 301

26:44 202

NUMBERS

3:5 67

7:5 69

7:7-9 69

11:4-6 97

11:5 118

14:24-38 9

14:32-37 9

14:29-35 155

16:32-33 248

20:1-11 261

20:17 13

20:21 11

20:22-29 261

21:5 189

21:9 26

22:7 13

24:21 59, 135

25:6-9 98

25:6-15 158

25:13 78

26:61 67

27:14 264

27:23 226

32:33 97

33:4 118

DEUTERONOMY

2:5-6	12	20:14-19	12
2:8	11	22:6-7	41
4:7-8	189	23:3	13
4:17-19	143	23:4	13
5:12-14	34	23:8	13
5:14	34	24:15	186
5:18	35	24:19	185
5:27	157	24:19-22	185
6:5	68	24:20-21	185
6:10-12	189	28:15	176, 176
7:14	153	28:43	136
8:7-9	186	29:22	206
8:9	186	31:17	134, 176
9:24	2, 167	31:27	168
10:16	7	31:29	122, 168, 176, 176
11:12	186	32:2	2
12:15-16	36, 117	32:5	189
12:16	117	32:21	21, 22, 128, 136, 168
12:23	36	32:28	168
13:6	68	32:32	2, 91, 110, 130, 130, 171, 203
13:8	68	32:33	92
13:10	68	32:39	140, 232
14:1	141	32:51	264
15:11	186	33:6	232
16:5	20	33:19	128
16:5-6	20	34:1-5	213
16:18-19	53		

JOSHUA

4:20	16
5:2	16
5:5-7	9
5:7-9	9
5:10-11	16
6:15	44
6:17	214
6:20	214
6:25	135
7:24-25	16
7:24-26	98
7:25	72, 214
9:26-27	135
10:12	88
10:12-13	16
24:15	119
24:15-22	119
24:22	214

JUDGES

4:4	59
4:11	59
4:17-21	59
5:20	89
6:3	11
7	11
9	57
9:5	98

11:2	215
11:30-39	215
14:8-9	120
15:15-19	120
15:18	120
16:4	98
16:21	98
19:11-20	98
20:27	78
20:48	98

1 SAMUEL

1:10-20	153
2:4	83
2:6	232
2:12-17	57, 67, 70, 98, 159
2:23-25	67
2:30	67, 71
3:14	123
4:7-9	70
4:10-11	69
5:2	69
5:8	70
5:9	70
6:3-5	70
7:1	69
8:7	263
13:14	216
15:7-23	73

15:14-15	123
15:22	123
15:23	98
16:1-13	215
16:7	80, 80
16:23	226
17:48-51	57
18:10	259
28:16-19	149
31:4	148
31:10	148

2 SAMUEL

1:12	216
5:4	215
6:1-8	69
6:3	69
6:7	69
6:9-11	70
6:10-12	136
6:11	71
6:16-23	71
7:14	141
7:22	297
10:23-24	80
11	161
12:10	136
12:25	79
13:1-9	162

13:1-29	98
14:1-24	58
14:25	80
15:19-22	136
17:23	57
18:9-15	57
20:16-22	59
21:1-9	136
24:18-25	206

1 KINGS

2:10	148
2:13-15	57
2:13-25	98
6:1	287
11:3	273
11:4	98, 162
11:26-40	57
11:34	274
11:36	274
12:6-9	101
12:8	56
12:6-19	98
12:28	131
12:28-33	119
13:2	79
14:16	274
14:21	273
15:3-4	274

15:11-15	274	6:1-7	218
17:1	217	7	296
17:6	89, 121	7:1	217, 227
17:7-16	217	8:18	274
17:17-24	217	9:7	79
18:40	217, 296	9:31	79
19:4	160	9:33-36	79
19:9	160	11:1-2	274
19:16	79	13:21	218
19:18	78	15:5	169
20:1	208	16:3	275
20:11	157	18:2	276
21:1-24	73	18:9	208
21:22-24	99	18:13	208
21:23-29	57	19:14-19	64, 218
21:24	236	19:15-19	275
22:13-18	296	19:35	219, 296
22:27	108	19:35-37	99
22:28	227	20:1-7	219, 275

2 KINGS

2:11	217	20:6	219
2:15	217	20:9-11	218
2:24	89	20:12-17	275
4:1-7	218, 218	20:12-19	99
4:42	44	20:18	261
5:20-27	99	20:19	219
5:26-27	160	21:1	277
5:27	73	21:16	4
		21:19-22	277
		22:11	220

22:13	220
22:18	277
22:20	277
23:11-20	219
23:19-20	277
23:26	278
23:29	219
23:31-34	277
24:1	306
24:8-16	278
24:10-17	306
24:13-16	308
25:27	278

1 CHRONICLES

22:10	141
27:25-31	187

2 CHRONICLES

3:1	206
13:13-18	99
14:8-14	274, 296
14:10-11	64
15:2	50
15:2-15	71
17	274
22:9-11	274
24:22	274
25:14	275

26:16-23	275
26:19-21	169
32:25	99
34:3	64
35:25	220
36:6-7	306
36:10	306

EZRA

1:2	79, 183
1:1-3	166
1:1-5	179
4:7	179
4:27	179

TOBIT

12:8	187
------	-----

ESTHER

2:17	225
4:1	224
4:16	225
7:10	58
8:2	225

JOB

1:3	197
1:21	309
3:18-19	237
11:2	80

322

12:20	80	15:1	51
14:12	249	15:5	51
16:19	239	16:10	149, 224
16:20	239	18:44	150
19:21	195	18:44-45	133
22:6-10	194	22:16-19	148
24:3	194	22:19-20	149
29:15	194	22:22	149, 150, 150
29:17	195	23:5	94
29:18	195	23:28	134
31:16	195	33:6	43
31:16-17	194	36:6	41
31:19-21	194	36:9	94
31:32	195	37:29	72
34:10-11	245	41:1-4	187
38:41	41	41:9	221
39:30	41	45:16	142
39:5-6	41	47:1	135
42:10	276	49:1	135
42:12-13	276	50:13-15	122
42:16-17	276	53:2-3	50

PSALMS

1:3	240	59:6	190
1:5	244	62:5	303
2:7	146	69:5	52
6:2	293	69:21	150
8:8	300	69:26	150
9:17	244, 248	69:28	132, 133
		73:22	145
		74:2	22, 134

74:16	297
78:17-31	72
80:8	171
80:9	171
80:13	171
82:6	141
82:7	141
87:6	132, 133
89:2	269
89:12	297
90:1-2	143, 143, 145
90:1	143
90:2	144
104:1	300
104:15	95
104:19	300
104:27-29	41
104:29	299
104:32	299
105:36	54
106:23	64, 261, 263
108:9	13
110:1	219
110:3	146
112:9	187
117:1	134
119:99	252
120:4	42
147:9	41

PROVERBS

2:21	264
3:9	187
5:18	162
9:9	199
10:27	276
12:6	256
15:8	123
18:7	256
18:19	100
19:17	187
28:27	187
29:23	58

SIRACH

29:18	236
-------	-----

ISAIAH

1:2	134, 141
1:10	2, 3, 30, 130, 131, 191, 203
1:11	122, 174
1:13-14	122
1:16-18	123
1:17	53
2:2	22
2:2-3	172
2:2-4	128
2:3	131
2:4	172

324

2:5	131	40:12	300
2:5-6	130	40:15	155
2:6	130, 131	40:15-17	244
2:30	78	40:28	43
3:12	77	41:8	150, 195
3:13-15	53	41:10	195
5:1-6	171, 181	41:17-19	191
5:1-7	91	41:21	53
5:2	2, 130, 279, 204	42:6	136
5:3	54	43:2-3	202
7:14	147	43:24	43
9:5-6	147	44:2	196
13:9	257	44:6	145, 298
23:15-16	207	45:13	182
24:2	51	48:12	145, 298
26:19	233	49:6	133
28:12	45, 45, 76, 185, 195	50:1	42
29:13	181	50:2-3	42
30:1	2, 130	51:4	133
33:1	167	51:6	72, 249
33:13	22, 134	52:1	22
33:13-14	22	52:11	172
34:4	208	52:13-14	148
34:5	13	52:15	148
34:15-17	42	53	294
37:14-20	218	53:2	148
40:4-5	137	53:5	82, 148, 150
40:7-8	299	53:9-10	23

53:10	150, 191
54:9	207
55:1	264, 264
55:5	134
55:6-7	50
56:2	45
56:4	45
56:5	45
56:10	91
56:10-11	190
56:11	190
58:6-8	185
58:8	185
58:11	185, 266
59:2	135
59:5	204
60:8	239
62:5	303
63:1-3	13
65:5	45, 45
65:8	256, 258
65:8-9	270
65:15	191
65:20	23
66:1	300
66:2	158, 301
66:3	123
66:24	247

JEREMIAH

1:5	79
2:21	2, 130
2:8	77
2:10-13	208
2:21	171
2:30	208
3:8	170, 181
3:16	21, 30
4:4	15
5:1-2	124
5:20-21	52
5:21	187
5:22	84
5:22-23	87
5:23	52
6:8	208
6:16	21
6:16-17	129
6:17	22
6:18	22
6:18-19	130
6:20	131, 131
6:30	2, 91, 124, 130, 168, 172, 181, 204
7:4-5	143
7:13	50
8:6	50

326

9:23-24 80
9:25-26 7, 10, 14
11:10 30
12:7 124, 170
12:7-9 21, 130
15:1 263
15:1-3 262
15:15 295
16:2 159
16:3-4 160
16:19 129
17:16 159
18:7-10 167
18:18 307
20:9 107
22:19 237, 278
23:1 51, 75
23:15 22, 171
25:11-12 165
25:15-17 207
27:8 142
27:12 307
27:13 308
27:17 308
28:11 175
29:5 175
29:6 175
29:8 165, 175
29:10 165, 175

29:27 107
31:31-32 30
31:34 15, 134
35:13 50
36:23 107
36:32 107
38:4 107
38:6 108, 307
38:6-13 136
38:7-13 136
38:13 296
38:17 308
39:1 308
39:5 308
39:6-9 308
44:16 181
44:16-17 129
48:47 207
49:6 207
49:39 207
51:64 207
52:9 308
52:31 306

LAMENTATIONS

2:6 124
4:15 124, 172
4:16 124

EZEKIEL

3:25	108
4:8	108
4:13	20
4:14	20
8:10-13	131
8:12	135
8:18	50, 135
9:4-7	54
9:8	54
11:13	54
13:4-5	64
14:14	262
14:16	262, 263
15:4	3, 132, 171, 181
15:4-5	130
15:5	171
16:3	130
16:45	2, 130
16:48	203
16:48-50	3
16:49	204
16:49-50	198
16:52	203
16:55	200, 202, 206, 206
17:13-15	307
17:18	307
17:18-19	307

18:8	51
20:11	124
20:25	114, 125
20:25-26	124
20:36	53
22:30	50, 63, 83, 260
23:4	132
23:44	243
24:8	299
24:16	160
33:6	92
33:22	107
34:2	51
34:3-4	75
34:5	75
34:8	75
34:18-19	75
39:28	164, 167
44:22	158

DANIEL

1:1	288
2:24	222
2:49	222
3	223
3:12	222, 224
3:22	223, 296
3:28-29	224
4:27	123, 193

328

4:32	155	2:15	132
5:17-24	296	3:4	20
5:21	99	4:6	67
5:28-29	182	4:8-9	265
5:29	222	4:9	51
6:1	182	5:7	131
6:14	221	6:4	168
6:17	221	6:5	107, 168, 208
6:23	89	7:13	168
6:24	58	9:10	168
9	164, 174	9:11	168
9:1-12	182	9:12	168
9:1-19	177	9:15	168, 168
9:3-4	166	9:17	168, 169
9:20-27	178, 179	10:1	169
9:23	174, 178	10:6	169
9:24	179, 180, 223	11:1-2	141
9:25	179	11:12	131
9:26	183, 223	12:1	169
9:26-27	147	13:9	169
9:27	180, 204, 205, 288	13:11	169
10:1	182	14:2	50
10:2-3	182	14:9	43
10:4	182	29:13	131

HOSEA

2:2	132
2:2-3	132
2:11	20

JOEL

2:11	257
2:28	253
3:1	109, 134

AMOS

1:11	13, 13
3:12	77
4:9	170
4:11	170
5:2	170, 170, 207
5:11	193
5:16	170
5:21	122, 170
5:22	122, 170
5:25	122, 170
7:16	107
9:7-8	170
9:11	26

JONAH

2	296
2:10	89
4:6-8	89
4:10-11	54

MICAH

2:3	169
2:10	169
3:5	51, 265
3:6	52
3:7	169
3:9-11	52
3:10	171
3:11	265

4:1-3	128
-------	-----

6:2	53
-----	----

6:7-8	23
-------	----

7:3	75
-----	----

7:4	172
-----	-----

7:17	172
------	-----

NAHUM

3:1	172
-----	-----

HABAKKUK

2:12	171
------	-----

ZEPHANIAH

3:9	129, 172
-----	----------

HAGGAI

1:8	173
-----	-----

2:4-7	173
-------	-----

2:7	170
-----	-----

2:9	173
-----	-----

ZECHARIAH

1:3	50
-----	----

1:14-15	173
---------	-----

1:16	173
------	-----

1:17	173
------	-----

2:4-5	173
-------	-----

2:6-7	174
-------	-----

2:11	129
------	-----

2:12	174
------	-----

330

4:2	180
4:6	180
4:9	174, 180
4:14	278
7:6	122
9:10	129
9:12	65
11:17	77
12:12	220
13:7	150
14:5	170
14:6	149
14:7	149

MALACHI

1:10	123
1:11	131
2:7	244
2:8-9	172
2:10	240
2:11	172
2:17	43, 173
3:6-7	168, 173

1 MACCABEES

2	297
---	-----

2 MACCABEES

2:29-44	44
6:18-20	228
7:1-4	228

MATHEW

1:3-4	272
1:4-6	272
1:13-16	279
1:15	136
1:23	147
2:2	151
2:13	211
2:15	151
2:16	212
2:20	212
3:2	28
3:9	137
3:12	109, 111
4:11	192
5:3	196, 196, 248
5:5	94
5:9	65, 111, 81, 81
5:13	51, 83, 91, 93, 109, 265
5:14	93
5:15	91
5:19	76, 226
5:20	226
5:24	76
5:29	68, 68
5:33	304
5:34	304
5:35	304, 304

5:36	305, 309	11:28-30	126
5:37	305	11:29-30	94
5:45	63, 259, 298	12:36	256
6:14	76	12:37	256
6:19-21	196, 238	12:40	24
6:20	65	13:5	102
6:21	310	13:5-7	91
6:22	93	13:7	91, 102
7:2	56, 56	13:24	93
7:6	189	13:24-30	83, 90, 259
7:7-8	289, 289	13:25	51
7:8	253	13:30	63
7:12	304	13:31-32	95
7:13	100	13:34	92
7:13-14	93	13:38	259
7:14	94, 256	13:40	109
7:16-18	110	13:40-42	111
7:24	66, 93	13:44	94
7:24-25	64	13:45-46	94
7:26	310	13:46	151
7:26-27	90, 109	13:48	109
8:12	247	14:13-21	218
9:15	93	15:8	181
9:16-27	93	15:11	111, 113, 114
9:17	91, 109	15:17-20	115
10:8	265	15:26-27	189
10:25	107	16:18	16
10:26	253	16:19	65, 216
10:37	68	17:20	201, 201

17:27	89	24:45-51	56
18:6	58	24:48	65
18:8	68	24:49-51	109
18:15-17	106	24:50-51	77
18:22	106	25:1-12	66
18:28	90	25:1-13	66, 92
19:11	163	25:9-10	109
19:16-24	198	25:10-12	111
19:17	299	25:12	247
19:28	86, 243	25:14-30	245
20:1-16	245	25:25-28	109
20:10	65	25:27	93
20:11-12	93	25:27-30	66
21:22	201, 293	25:28-30	111
21:38	210	25:30	77
21:43	288	25:31-46	184
22:11	94	25:40	195
22:11-13	65, 66	25:41	90
22:13	247	25:46	77
23:5-6	75	26:24	159
23:13	65	26:26	23
23:25	114	26:28	23
23:27	114	26:31	150
24:2	16	26:39	267
24:6	229	26:41	293
24:20	46	26:53	192
24:22	260	26:62-63	24
24:35	72, 248		

27:11	151
27:14	210
27:18	221
27:25	225
27:35	211
27:45	16, 24, 149, 218
27:50	24, 24
27:51	220
27:52	233
27:54	225
27:64	221
28:6	192
28:18	222
28:20	288

MARK

2:22	93
4:7	91
4:24	56
9:44	247
10:17-25	198
12:2	189
12:6	189
12:39	75
13:55	109
14:21	159
14:22-24	23
14:27	150
16:14	214

LUKE

1:31	212
2:4-5	279
2:7	95
2:11	151
2:13-32	31
2:14	192
3:5-6	137
3:22	162
3:23	211, 216
5:31	264
5:32	264
6:24	196
6:28	216
6:30	76
6:38	198
6:45	110
6:49	310
7:11-17	217
8:7	91
8:8	93
10:19	223
11:11	226
11:34	77
11:43	75
12:11	226
12:16-21	184
12:21	196

12:33	239	20:35-36	240
12:36	64	20:38	232
14:12-14	184, 195	20:46	75
14:18-25	184, 195	21:9	229
14:20	68	21:14-15	226
14:28-30	66, 95	21:16-17	226
14:32	109	21:23-24	220
15:10	82	22:19-20	23
15:16	189, 189	22:30	96, 243
16:9	195, 239	23:43	72, 248
16:19	189	24:25	222

16:19-31	184
16:20-31	189
16:21	189, 189
16:22	192
16:24	90
16:25	196
17:3-4	106
18:1	293
18:20	304
19:8-9	198
19:12-13	109
19:14	95
19:15-26	245
19:16	310
19:24	310
19:41-44	216
19:44	223
19:45-46	220

JOHN

1:1	151
1:5	137
1:9	151
1:11	149
1:51	192
2:1-11	218
2:19	26
3:29	95
4:36	253
5:21	151
5:22	82
5:35	151
6:54	217
6:58	217
7:37	264, 265
7:37-38	94

7:38	26
8:12	137, 151
8:39	138
8:44	138
8:48	107
10:7	94, 150
10:11	150
10:12	27
12:6	73, 16, 214
12:28	220
12:35	137
12:36	137
13:4-5	29
13:30	24
13:34	76
14:2	248
14:2-3	269
14:3	291
14:6	150
14:20	288, 291
14:27	219
15:1	151
15:2	110
15:6	266
15:12	61, 104
15:15	150, 196
15:19	226, 289
15:20	226, 289
16:5	192

17:14	226
17:16	289
18:18	150
19:29	25
19:34	26
19:36	27, 27
20:11-18	31
20:13	192
20:22	217
21:6-8	89

ACTS OF THE APOSTLES

1:5	29
2:17	109
5:1-11	73
7:54-60	229
9:2	201
9:25	108
11:26	191
14:22	257
17:18	108
18:25	201
19:3-6	29
23:3	91

ROMANS

2:25	7
3:6	44
4:3	5
5:7-11	290

336

5:10 267
5:12 231, 231
5:14 231, 243
6:9 219
6:9-10 32
6:34 28
8:9 288
8:24 248
8:32 290
10:19 22
11:17-18 138
11:33 84
13:8 61
14:4 76

1 CORINTHIANS

1:27-30 80
1:31 80
2:9 241, 241
3:1-2 264
3:8 244, 245, 253
3:16 26, 145, 288
5:7 91, 109
5:7-8 94
6:3 243, 243
6:5 100
6:19 26
7:26 163
8:8 113, 115
9:18 265

9:24 93
10:1 29
10:27 116
11:3 305
13 104
13:2 61
13:4-7 62
15:41-42 245
15:54 268
15:55 234

2 CORINTHIANS

1:24 100
2:14-15 194
2:15 94
3:16 213
5:10 257
5:18 59
5:20 94
5:21 150
6:16 45, 143, 143, 145,
158, 288, 301
8:9 82, 191
9:6 199
11:7 265

GALATIANS

2:9 269
2:10 196
3:11-12 125
3:17 286

3:28	80, 241
5:12	15
6:6	253
6:9	199

EPHESIANS

2:6	291
2:13	82
3:15	142
4:4-6	301
6:16-17	27

PHILIPPIANS

2:8	191
2:9-10	210
2:9-11	82, 225
2:10	219
2:12	257
3:13	259
3:18	92
3:19	91

COLOSSIANS

2:12	28
2:14	81
3:1-2	238
4:11	100

1 THESSALONIANS

4:17	248, 269
5:21-22	252

1 TIMOTHY

1:8	43
4:5	113, 116

2 TIMOTHY

3:16	252
------	-----

TITUS

1:16	303
------	-----

HEBREWS

1:1	15
2:18	268
4:8	214
4:8-9	44
4:9	46
4:12	16
5:5	79
5:7	267
6:44-45	110
7:7	5
9:11	196
9:17	268
10:31	257
11:5	4, 37
11:13	238
11:32	227
11:38	160, 228
12:1	229
13:2	197

General Index

Aaron	69, 72, 79, 140, 141, 150, 158, 295
Aaron the high priest	261
Abel	5, 60, 97, 227
Abia	280
Abihu	67, 75, 83, 97
Abihud	280
Abijah	98, 274, 287
Abimelek	57, 98, 286
Abinadab	69
Abinoam	84, 88
Abiyud	279
Abizon	287
Abode of the righteous	242
Abraham	1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 14, 17, 30, 33, 40, 53, 117, 119, 127, 128, 137, 142, 150, 153, 155, 184, 190, 191, 192, 197, 204, 206, 260, 271, 272, 273, 280, 283, 284, 285, 286
Abram	30
Absalom	57, 58, 60, 80, 98, 162, 295
Absolution	61
Abundant love	239
Abyss	87, 301
Acacia trees	193, 194
Accusers	221, 223, 296
Achan	60
Achar	16, 72, 98, 159, 214
Achin	279, 280

- Acknowledgement 255
- Acran 287
- Acts 28
- Adam 4, 14, 24, 33, 36, 38, 39, 47, 56, 59, 60, 71, 72, 83, 89, 96, 101, 116, 117, 144, 145, 153, 154, 161, 230, 231, 232, 239, 241, 243, 252, 253, 254, 255, 270, 275, 279, 280, 282, 286, 291, 301
- Admonition 51, 107, 304
- Adonijah 57, 61, 84, 98
- Adorned bride 93
- Adulterer 131, 132
- Adultery 162, 198, 304
- Adversaries
of Christ 91
- Advisors 100
- Affliction 201, 228, 229
- Afflictions 208, 262
- Ahab 57, 77, 79, 84, 99, 108, 208, 226
- Ahaz 275, 280, 287
- Ahaziah 280, 287, 287
- Ahithopel 57
- Ahlah 132, 243
- Ahlibah 132, 243
- Ahor 208
- Ajalon 88
- Akkadian 266
- Alexander 111
- Alms giver 187
- Alms giving 184, 185, 193

- Altar 113, 121, 123, 154, 178, 179, 206, 306, 307, 308
- Altars 169, 294
- Amalek 60, 98, 213, 295
- Amalekites 123
- Amaziah 275, 280, 287
- Ambassador 59
- Ambassadors 92, 109
- Ambassadors
of Christ 94
- Aminadab 272, 273, 280
- Ammon 7, 277, 280, 287
- Ammonites 7, 10, 11, 13, 14, 136, 208, 286
- Amnon 98, 162
- Amorite 2, 3, 130
- Amorites 155, 206, 261
- Amos 107
- Anael 59
- Ananias 73
- Angel 204, 212, 244
- Angel Gabriel 258
- Angels 101, 188, 190, 192, 197, 240, 243, 244
- Angels of God 192
- Angels of heaven 192
- Anger 45, 47, 51, 53, 54, 70, 76, 87, 90, 127, 136, 154, 169, 177, 203, 222, 257, 261, 270, 282, 295
- Animal 120, 139
- Animals 41, 85, 114, 116, 118, 145
- Anointed king 270, 288

- Anointed sons 278
- Anointing 215
- Antioch 191
- Apology 27, 29
- Apostle 15, 28, 43, 44, 46, 59, 61, 80, 100, 104, 115,
116, 125, 137, 163, 191, 194, 196, 197, 227,
229, 231, 240, 241, 243, 245, 248, 264, 267,
288, 291, 305
- Apostle of the
Most High 95
- Apostle Paul 286
- Apostles 28, 29, 73, 89, 93, 95, 196, 201, 213, 214, 217,
229, 243, 244, 257, 265, 268, 269
- Aram 170, 272, 280
- Aran the Jebusite 206
- Ark 10, 11, 30, 38, 39, 40, 69, 70, 71, 135, 271,
282, 283, 286, 287
- Ark of wood 270
- Armies 290
- Army 57, 97, 99, 274, 296, 308
- Army of the
Chaldeans 278
- Aroma of the
incense 298
- Arphakhashar 38, 279, 283
- Arrows 172
- Artaxerxes 179
- Asa 61, 64, 274, 280, 287, 296
- Ashdod 69
- Asher 285
- Ashes 175

Ass	35, 41, 120, 237
Assyria	174
Assyrians	208
Athalia	274, 287
Athletes	92
Atonement	295
Audience	200, 201
Authority	142, 159, 222, 223, 245, 246, 249, 310
Awesome sword	257
Azor	279, 280
Baal	78, 141
Baal- Peor	168
Babylon	62, 99, 107, 164, 165, 166, 173, 174, 175, 178, 180, 205, 207, 221, 222, 271, 278, 279, 306, 307, 308
Babylonians	205, 278
Bad fruits	110
Bad servant	109
Bad servants	111
Bad tree	110
Balaam	13, 59
Banquet	195, 234
Banquets	249
Baptism	1, 15, 18, 28, 32, 114, 162, 255, 301, 305
Baptism of Jesus	216
Baptismal mark	258
Baptisms	114
Barak	84, 88, 207, 227, 286
Barren woman	153

- Barrenness 39, 154
- Bars 81
- Baruch 107
- Basilisk 203
- Battle 88, 90, 109, 148, 149, 296
- Bear 88
- Beasts 186
- Beautiful thoughts 103
- Beelzebub 107
- Belly 25
- Beloved son 292, 293
- Belteshazzar 182, 222
- Benjamin 98, 285
- Beor 13, 59
- Bethlehem 148
- Bethshean 148
- Bethsheba 161
- Betrayer 99
- Betrothers 93, 95
- Bible 254
- Bichri 58
- Bilhah 285
- Bill of divorce 124, 170, 181
- Bird 41, 103, 168, 300
- Birds 41, 108, 114, 117, 121, 300
- Birds of heaven 297
- Bishops 49
- Bitter fruits 102, 103, 279
- Bitter grapes 203

- Bitter herbs 150
- Bitter waters 212
- Bitterness 25, 258
- Blasphemy 99
- Blessed seed 38, 39
- Blessing 254, 256, 258, 270, 271, 272, 273, 274, 275, 277, 278, 288
- Blessing of the
righteous 272, 273, 274, 275, 277, 278
- Blind 194, 195
- Blood 19, 23, 24, 25, 28, 29, 36, 51, 61, 65, 81, 105, 117, 122, 123, 171, 172, 217, 225, 227, 260, 262, 294, 295, 298, 307
- Blood and
body of Christ 94
- Blood of the
righteous 298, 299
- Blowers of horns 93
- Bnay Qyama 163
- Boar 171
- Boaz 273, 274, 280
- Bodies 291, 292
- Body 23, 24, 25, 26, 29, 68, 77, 190, 209, 211, 217, 224, 233, 234, 255, 257, 266, 267, 279, 290, 291
- Bondage 200, 207, 298, 308
- Bonds 248
- Bondsman 41
- Bones of Jesus 218
- Book of the
Generations 286

- Book of the Kings 287
- Book of the living 133
- Bosom 87, 190
- Bosom of
Abraham 190, 192
- Bosra 12, 13
- Boundaries 297
- Bowels 168
- Braggart 108
- Bread 23, 27, 51, 73, 74, 92, 115, 117, 121, 134, 182,
185, 186, 194, 211, 265
- Bread of life 211
- Bread of the angels 261
- Breast plate 66, 67
- Bribe 51, 53, 96, 237
- Bridal chamber 65, 66, 235
- Bride 95
- Bridegroom 65, 94, 95, 109, 111
- Brides 310
- Brilliant athlete 65
- Brilliant labourers 83
- Brilliant ones 83
- Brilliant shepherds 94
- Brimstone 206
- Broad valley 137
- Broad valleys 193
- Broad ways 165
- Broken cisterns 208
- Bronze 186

- Brook 121
- Brother 13, 56, 57, 76, 81, 100, 104, 105, 140, 273
- Brothers 14, 30, 48, 49, 55, 56, 75, 78, 79, 82, 84, 92, 97,
98, 100, 101, 105, 104, 110, 111, 117, 118,
150, 188, 191, 209, 210, 211, 215, 222, 223,
224, 226, 227, 228, 229, 239, 250, 264, 278,
296, 297, 309
- Brothers of Christ 93, 112
- Building 64, 108, 109, 310
- Building
on the rock 93
- Building
on the sand 90
- Bull 120
- Bulls 113, 117, 118, 119
- Burial of an ass 278
- Cain 37, 38, 39, 49, 56, 60, 83, 101
- Cainan 279, 280, 281, 282
- Caleb 9, 83
- Calf 114, 119, 125, 131, 306, 307, 308
- Camel 198
- Camp 70
- Canaan 1, 5, 271
- Canaanite
king of Gadar 261
- Canaanites 9, 25, 261
- Capadocia 170
- Captives 81, 278, 279, 294
- Captivity 124, 177, 179, 180, 221, 222, 227, 236, 243,
262, 279, 288, 308, 309, 310
- Captivity of
Babylon 307

- Caretakers 93
- Cargo 64
- Carnivorous animal 88
- Cattle 35, 36, 41, 54, 173
- Cedars 193, 194
- Celibacy 152
- Celibate 153
- Chaff 299
- Chain 107
- Chains 55, 105, 108, 248
- Chaldeans 99, 220, 222, 308
- Chariot 66, 217
- Chariots 51
- Chasm 191, 192
- Cherith 89
- Chief of shepherds 209
- Chief of the people 215
- Chief seat 75
- Chief shepherd 94
- Chiefs of Judah 307
- Child of Mary 95
- Child of Satan 91
- Childhood 249
- Children 39, 54, 55, 71, 87, 94, 98, 116, 119, 133, 153,
154, 158, 159, 160, 201, 208, 209, 210, 211,
218, 225, 231, 232, 235, 240, 241, 264, 276,
309
- Children of
Abraham 127, 137, 138
- Children of Adam 154, 230, 231, 232, 234, 243, 249, 309

Children of Ammon	207
Children of Bethlehem	212
Children of Cain	138
Children of Cushites	170
Children of God	240
Children of Israel	118, 119, 121, 122, 132, 134, 136, 170, 181
Children of Jacob	173, 204
Children of luxury	236
Children of the Father	240
Chosen ones	260
Christ	18, 27, 31, 49, 81, 99, 127, 128, 191, 289, 291, 305
Christ the King	99
Christian	200
Christians	18, 47, 152, 191, 259
Church	18, 21, 22, 27, 28, 36, 47, 48, 49, 127, 130, 134, 139, 163, 200, 201, 214, 224, 225, 303
Church of God	229, 250, 253
Church of the Holy One	81
Churches	229, 311
Circumcision	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 15, 16, 17, 34, 40, 44, 126, 250
Cisterns	84
Cities	309
City	308
City of the great king	304
Closed doors	298

- Clothing 224
- Cloud 29, 168
- Clouds 36, 85, 88, 171, 302
- Cluster 2, 255, 256, 258, 270, 288
- Cluster of grapes 254, 255, 276, 279
- Clusters 130, 171
- Cock 31
- Coin 252
- Commandment 4, 10, 11, 21, 29, 30, 32, 61, 87, 105, 121, 161,
163, 230, 231, 232, 234, 243, 257, 297, 309
- Commandments 34, 35, 36, 40, 87, 88, 114, 124, 125, 161, 173,
175, 255, 256, 289, 303, 304, 305, 310
- Commandments
of love 250
- Companion 240, 246, 270
- Companions 198, 248, 262,
- Compassion 293, 298, 299
- Comrade 99, 240, 242, 246
- Comrades 214, 246, 309, 310
- Confession 201, 228, 229
- Confessors 201, 227, 228, 229
- Confidence 255, 297, 309
- Confusion of face 176
- Congregation 2, 13, 19, 22, 65, 67, 105, 106, 130, 132, 135,
149, 216, 225
- Congregation
of Israel 132, 171
- Congregation
of the People 216
- Congregation
of the Peoples 134, 216

- Congregation
of the righteous 244
- Congregation
of wicked men 220
- Contempt 200
- Contention..... 48
- Continence 152, 153, 156, 158, 159, 163
- Corpse 125
- Correction 105
- Corrupt generation 88, 154, 276
- Corruption..... 47, 233, 234
- Counsellor 140, 146, 147
- Counsellors 306
- Covenant 1, 4, 5, 6, 10, 11, 14, 15, 30, 45, 55, 68, 69, 78,
99, 136, 137, 153, 165, 175, 179, 202, 213,
286, 295, 297, 298, 306, 307
- Covenant of Levi 172
- Covetousness 48, 57, 71, 72, 73, 74, 89, 92, 97
- Cows 117
- Craftsman 277
- Creation 41, 42, 48, 63, 80, 115, 142, 144, 196, 260,
267, 277, 297, 299, 300
- Creations 43
- Creator 54, 59, 140, 154, 260
- Creatures 87, 88, 89, 116, 139, 143, 144, 145, 150
- Creditor 218
- Creeping locusts 170
- Cross 81, 94, 108, 147, 191, 198
- Crown 55, 65
- Crowns 67, 234, 237

- Crucified Jesus 141
- Crucifixion 25
- Crucifixion of Jesus 218
- Crumbs 103
- Ctesiphon 47, 49
- Cultivator 258, 266
- Curse 154, 254, 257, 258
- Cursed seed 271
- Cypresses 193, 194
- Cyrus 79, 166, 179, 182, 278, 279, 288
- Dagon 69
- Daily bread 238, 246
- Dan 285
- Daniel 58, 62, 64, 65, 84, 88, 99, 123, 146, 147, 165,
174, 175, 177, 178, 179, 181, 182, 193, 200,
205, 220, 221, 222, 223, 227, 228, 250, 262,
278, 288, 296
- Darius 175, 178, 179, 182
- Darkness 25, 42, 51, 63, 66, 81, 84, 86, 88, 90, 111, 137,
149, 161, 188, 201, 223, 232, 233, 234, 235,
237, 241, 247, 259, 294, 298
- Darkness of death 292
- Darkness of mind 258
- Daughter 10, 11, 68, 71, 124, 170, 215, 217, 262
- Daughter of Babylon 174
- Daughter of Bethuel 285
- Daughters 38, 45, 159, 161, 175, 202, 203, 204, 205, 206,
263, 271, 274, 276
- Daughters of Israel 220
- Daughters of Laban 285

David	13, 22, 26, 41, 42, 50, 57, 58, 61, 70, 71, 78, 84, 98, 122, 132, 133, 134, 136, 143, 146, 147, 148, 149, 150, 161, 171, 184, 187, 190, 200, 206, 215, 216, 226, 228, 243, 244, 248, 252, 274, 280, 287, 295, 303
Day of judgement	256
Day of rest	241
Dayra	82
Deacons	49
Deadly poison	234
Death.....	32, 33, 34, 35, 37, 40, 75, 81, 108, 122, 191, 219, 221, 224, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 242, 243, 247, 248, 251, 255, 261, 262, 267, 268, 281, 282, 284, 290, 291, 292, 299, 308, 309, 310
Death of Jesus	230
Deborah	59, 84, 88, 207, 286
Debt	218
Debtors	290
Debts	261
Deceit	131
Deceitful one	96, 99
Deceitful prophets	90
Deceitful tongues	92
Deceivers	197
Deeds	301
Deep abyss	87
Deep waters	103
Delight of the just	242
Delilah	98
Descendants.....	254, 257

- Desert 121, 159, 160, 165, 166, 261
- Desolation 288, 308
- Destroyer of death 230, 234
- Destruction 255, 262, 263, 276, 279, 298, 302
- Diadem 246
- Diatessaron 190, 191
- Diligent craftsman 236
- Diligent farmers 93
- Diligent labourers 83
- Diligent man 85
- Diligent ones 83
- Diocletian 201, 229
- Discernment 253, 302
- Disciple 68, 73, 89, 160, 192
- Disciple of the
Sacred Scriptures 253
- Disciples 18, 23, 24, 26, 28, 29, 31, 48, 73, 150, 160,
191, 192, 196, 214, 219, 223, 243, 269
- Disciples of Christ 93
- Discipline 208
- Dishonest labourers 90
- Dishonest watchmen 92
- Disobedience 152
- Disputation 125
- Distress 295
- Divinity 141, 142, 143, 145
- Division 48
- Doctor 264
- Doctrine 213

Doctrines of the	
Evil one	81
Dog	122
Dogs	189, 190, 236
Door	150
Doorkeeper	64, 109
Dove	162
Doves	239
Dragons	85
Drawers of water	135
Dreams	209
Dry land	72, 77, 84, 88, 89, 173, 249
Dumb dogs	91
Duncan	28
Dust	232, 234, 235, 244, 290, 300, 309
Dust for the snake	91
Dust from earth	302
Dwelling	
place of God	241
Dwellings of saints	240
Eagles	41
Ear	241
Ears	259, 293
Earth	34, 37, 38, 39, 42, 46, 48, 51, 56, 60, 71, 72, 83, 84, 85, 86, 88, 89, 101, 105, 117, 121, 133, 135, 143, 144, 153, 161, 163, 173, 183, 187, 196, 220, 222, 227, 239, 248, 249, 254, 256, 257, 258, 260, 264, 265, 266, 269, 270, 271, 278, 297, 299, 300, 301, 302, 303, 304
Earthquake	170
Ebed-melech	136

- Eber 280, 284
- Edict 288
- Edom 7, 11, 12, 13, 57, 207
- Edomites 7, 10, 11, 12, 13, 208
- Eggs 41
- Eglon 286
- Egypt 6, 7, 9, 10, 11, 19, 30, 54, 72, 79, 88, 97, 101,
113, 116, 118, 119, 120, 121, 134, 141, 155,
156, 164, 165, 166, 170, 171, 173, 174, 185,
204, 207, 210, 211, 212, 261, 272, 277, 285,
286
- Egyptians 7, 10, 11, 12, 13, 14, 54, 70, 113, 117, 118,
119, 164, 165, 166, 211, 212,
- Ehud 208
- Ehur 286
- Ekronites 70
- Elam 207
- Elder 74
- Elders 53, 80, 101
- Eleazar 78, 83, 154, 228, 273, 279, 280
- Eli 57, 67, 68, 69, 70, 73, 78, 83, 98, 123, 159,
208, 287
- Eliab 80
- Eliakim 279, 280
- Elijah 78, 79, 89, 113, 121, 152, 159, 160, 200, 216,
217, 227, 228, 232, 269, 296
- Elim 60
- Elisha 73, 79, 152, 159, 160, 200, 217, 218, 227, 228
- Eliud 279, 280
- Elizabeth 84
- Elon 287

- Enemies 44, 62, 101, 124, 130, 187, 202, 210, 216, 219,
 225, 236, 261, 262, 274, 275, 288, 295, 296,
 309, 310
- Enemies of the
 cross 92
- Enemy 216, 218, 258
- Enlightened
 merchant 64
- Enmity 238
- Enoch 4, 5, 33, 37, 38, 232, 279, 281, 282
- Enosh 38, 279, 280, 282, 283
- Envy 104, 111
- Ephraim 4, 10, 83, 131, 169
- Ephrem 14, 36, 37, 115, 144, 181, 190, 191, 239
- Esau 6, 7, 10, 11, 12, 13, 14, 57, 59, 72, 78, 83, 97,
 209, 226, 271, 272
- Essence 291
- Esther 62, 64, 84, 224, 225, 227, 228, 296
- Eternal dwellings 195, 196
- Eternal life 184, 188, 198, 245
- Eternity 264
- Ethiopian 136
- Eucharist 27, 190
- Eunuch 136
- Eve 59, 60, 101, 161, 241
- Evil 45, 51, 52, 61, 62, 63, 71
- Evil animal 262
- Evil fruits 104
- Evil one 27, 51, 81, 83, 102, 103, 104, 110, 116, 188,
 257, 258, 259, 290, 292, 305

- Evil ones 47, 63
- Evil servants 90
- Evil spirit 107
- Evil thoughts 102, 104, 114
- Evil-doer 37
- Evil-doers 59
- Exalted Father 291
- Exalted One 99
- Examples 254
- Executioner of death 233
- Executioners 49, 105
- Exhortation 250
- Exodus 286
- Exodus of the
children of Israel 287
- Exodus of the
people 286
- Expenses 287
- Eye 241
- Eye of the body 93
- Eyes 238, 259, 266, 297, 308
- Ezekiel 3, 50, 51, 53, 54, 107, 108, 124, 125, 131, 132,
135, 158, 164, 171, 198, 200, 202, 204, 206,
243, 262, 307
- Ezra 164, 173, 179, 278, 279
- Face 41, 65, 96, 111, 125, 148, 157, 175, 177, 213,
299, 305, 309
- Face of the earth 170, 297
- Faces 157, 217, 238, 247
- Faith 1, 4, 5, 6, 10, 14, 17, 40, 115, 121, 123, 200,
201, 231, 250, 255, 301, 303

Faithful

Ambassadors 93

False Christs 90

False money 91, 109

False oath 309

False prophets 107, 174, 175, 265

Falsehood 81, 90, 131, 137, 169, 172, 174, 241, 302

Families 220, 226, 275

Family 101

Famine 124, 134, 142, 160, 262

Farmer 255, 310

Fasting 48, 66, 175, 250

Father 2, 5, 11, 14, 24, 30, 39, 40, 56, 59, 65, 68, 78,
 81, 82, 95, 96, 101, 119, 128, 130, 137, 141,
 143, 146, 150, 153, 162, 188, 190, 191, 192,
 196, 198, 209, 210, 211, 213, 215, 217, 222,
 225, 234, 240, 267, 271, 272, 279, 282, 285,
 292, 300, 303, 304, 305

Father of the
 righteous 271

Fatherhood 142, 279

Father-in-law 59

Fathers 29, 30, 39, 40, 42, 53, 101, 117, 118, 119, 137,
 142, 165, 168, 173, 176, 177, 226, 235, 241,
 262, 277

Fatlings 122, 123, 170

Fattened enemies 91

Favour 225

Fear 256, 257

Fear of God 197, 255, 310

Fearful sea 297

Fearsome sea 261

- Feast 18, 20, 23, 32, 94
- Feasts 122, 170
- Feeble body 290, 291
- Feebleness 291
- Fellow servants 90, 109
- Fence 50, 63, 64, 171, 257, 258, 260
- Festivals 122, 124
- Fetters 55
- Field 41, 171, 186, 297
- Fields 185
- Figs 110
- Fingers 293, 300
- Fire 45, 62, 66, 67, 81, 88, 97, 101, 107, 110, 130,
132, 149, 155, 171, 181, 188, 202, 206, 223,
224, 247, 266, 302
- Firm pillars of the
Church 269
- Firmament 72, 84, 88, 249, 297, 300, 301
- First-born 54, 57, 72, 78, 83, 84, 95, 97, 98, 134, 141,
150, 151, 165, 166, 212, 215, 270, 282
- First-born son 269
- Fish 24, 89, 114, 118, 296, 300
- Fish of the sea 297, 300
- Fisherman 99, 109
- Fishes 42, 89
- Flame 202, 223, 296
- Flesh 1, 5, 6, 10, 11, 15, 20, 36, 46, 85, 109, 117, 118,
120, 122, 134, 137, 142, 162, 185, 219, 247,
253, 270
- Flock 25, 34, 35, 48, 51, 75, 81, 94, 118, 150
- Flocks 66, 94

- Flood 38, 40, 87, 147, 155, 178, 179, 271, 280, 281, 282, 283, 284
- Flying ravens 89
- Food 41, 113, 115, 117, 118, 119, 121, 150, 234, 240, 254, 257
- Food of the
holy ones 261
- Foods 113, 114, 115, 116, 117, 120, 121, 125, 126, 250
- Foolish virgins 92
- Footstool 300
- Foreign nations 214
- Foreigner 20
- Foreigners 27, 41, 185
- Forgiveness 1, 269
- Forgiveness of sins 83
- Fornication 207, 305
- Fornicator 131, 132
- Fortification 65, 100
- Foundation 64, 71, 88, 93, 108, 250, 303
- Foundation of the
Church 269
- Foundations 85, 86, 180
- Fountain 261, 265
- Fountain of life 94
- Fragrance 94
- Freedom 248
- Friend 53, 104, 106, 140, 150, 196, 209, 255, 291
- Friends 62, 101, 102, 140, 150, 184, 194, 195, 196, 235, 239, 250, 262, 309
- Fruit 71, 72, 154, 258, 288

- Fruits 61, 63, 76, 96, 103, 108, 109, 175, 186, 189, 257, 266, 310
- Fruits of division 92
- Fruits of peace 104
- Fruits of the
tree of life 257
- Fulfiller 265
- Fulfiller of the
Prophets 254, 264
- Fullness 241
- Furnace 62, 97,
- Furnace of fire 223, 296
- Gabata 69
- Gabriel 177, 178, 181, 192
- Gad 97, 285
- Gaolers 49, 105
- Gap 50, 83
- Garden of Eden 72, 248
- Garment 95, 249
- Garments 65, 72, 74, 86, 148, 211
- Gate 77, 140
- Gate of the
Kingdom 65, 94
- Gath 70, 135
- Gatherer 140
- Gatherers of wood 135
- Geba 61
- Gehazi 73, 99, 160
- Gehenna 77, 81
- Genealogy 254

Generation	4, 5, 13, 14, 15, 33, 47, 48, 49, 54, 58, 73, 83, 101, 256, 263, 280, 281, 282, 283, 284, 285, 298
Generations	37, 39, 40, 108, 117, 142, 143, 144, 155, 239, 254, 256, 260, 270, 271, 275, 279, 283
Genesis	13, 181
Gentiles	127, 189
Gershon	69, 158
Gibeah	98, 287
Gibeon	88
Gibeonites	135
Gideon	11, 57, 98, 227, 286
Gift	62, 66, 163, 184, 289, 290, 292
Gift of healing	258
Gift of the Good One	289, 290, 291
Gifts	55, 115, 124, 193, 246, 250, 255
Gilboa	148
Gittite	70, 136
Glorious king	291
Glorious one	261
Glorious shepherds	268
Glorious treasure	289
Glory	245
Gluttons	90
God of Abraham	232
God of Israel	193, 277, 306, 307, 308
Gold	110
Goliath	57, 60
Gomorrah	1, 2, 3, 30, 45, 130, 170, 200, 203, 206

- Good deeds 247
- Good flour 109
- Good fruits 110
- Good gifts 247
- Good God 84
- Good name 108
- Good One 299
- Good pastures 94
- Good pearl 94
- Good seed 93, 102, 259
- Good servants 111
- Good shepherd 150
- Good steward 65
- Good thought 102
- Good tree 110
- Good works 75, 91, 293
- Good works of God 255
- Goshen 118
- Gospel 27, 48, 82, 184, 244, 265
- Gospel of Christ 265
- Governor 134, 220, 278
- Governor of Judah 278
- Grace 60, 109, 142, 143, 175, 203, 245, 256, 258,
269, 270, 274, 288, 292, 293, 298, 299, 301
- Grain of seed 91, 95
- Grape 270, 288, 311
- Grape cluster 275

- Grape of blessing 255, 279
- Grapes 2, 54, 110, 130, 171, 185
- Graven images 168
- Great king 142
- Great mystery 264
- Great power 261, 297
- Great prophet 150, 156, 185, 263, 267, 269
- Great slaughter of
martyrs 311
- Greatness 296
- Greetings of peace 258
- Guard 291
- Guest 195, 197
- Guests 197
- Guide 140
- Guiltless one 290
- Guilty 51, 56, 63, 92
- Hagar 11, 12, 84, 121
- Haggai 173
- Haggith 57, 98
- Hail 88
- Hailstones 88, 118, 170
- Ham 38, 56, 97, 271
- Haman 58, 61, 62, 84, 99, 224, 225, 228
- Haman the
persecutor 296
- Hamor 97
- Hananiah 62, 200, 223, 224, 228
- Hand 41, 42, 68, 103, 108, 120, 135, 164, 174, 194,
195, 213, 274

- Handmaids 41
- Hands 45, 57, 58, 61, 62, 65, 74, 77, 107, 114, 120, 125, 128, 148, 149, 150, 180, 184, 185, 197, 213, 224, 225, 257, 274, 292, 293, 298, 299, 300, 306, 310
- Hands of God 253
- Hannah 84, 153, 232
- Hannaniah 296
- Harbour 266
- Harlot 214,
- Harp 207
- Harran 5, 271, 272, 284
- Harvest 42, 63, 111, 185
- Hateful things 197
- Haters of Christ 92
- Haven 95
- Hazor 59
- Head 297, 305, 306, 307, 308
- Head tax 89
- Heads 234, 298
- Healing 104, 105, 290
- Healthy 264
- Heart 15, 16, 17, 24, 32, 37, 42, 48, 65, 68, 76, 80, 85, 86, 87, 92, 98, 102, 103, 104, 109, 110, 114, 115, 131, 153, 162, 196, 241, 262, 293, 303
- Heart of God 216
- Hearts 137, 239, 240, 293, 297, 300
- Heathen 106
- Heathens 116

Heaven	34, 42, 46, 50, 65, 72, 81, 84, 85, 87, 88, 89, 105, 112, 135, 143, 161, 163, 173, 174, 196, 211, 213, 214, 217, 222, 232, 239, 240, 241, 248, 249, 291, 297, 300, 301, 304
Heaven of heavens	300
Heavens	43, 153, 176, 208, 301
Heber	59
Hebrews	10, 70, 117
Heifers	123
Heir	210
Heirs of darkness	90
Helpers	100
Herald	95
Heretics	27
Herod	211
Hezekiah	4, 61, 64, 99, 200, 208, 218, 219, 228, 261, 276, 275, 280, 287, 296
Hezron	272, 280
Hidden mystery	259
Hidden snares	100
Hidden treasure	104
Hidden vision	259
High mountains	300
High priest	79, 215, 278
Hired person	186
Hired servants	41
Hired workmen	65, 93
Hirelings	246
Hittite	2, 130, 136
Holders of the keys	65, 93

- Hollow of the hand 300
- Holy Book 100
- Holy Covenant 194
- Holy gathering 303
- Holy minister 95
- Holy mountain 177, 270
- Holy of Holies 178, 179
- Holy One 4, 6, 7, 9, 13, 19, 26, 35, 41, 48, 57, 66, 67, 69,
70, 71, 78, 87, 98, 116, 119, 124, 132, 134,
149, 154, 155, 156, 158, 159, 160, 165, 169,
232, 233, 262, 275
- Holy priest 141
- Holy Scriptures 109, 193
- Holy Spirit 26, 29, 39, 153, 162, 213, 226, 279, 303, 305
- Holy temple 220
- Honey 51, 120, 186
- Honey comb 51
- Hope 297
- Hophni 67, 70, 75, 159
- Horeb 79
- Horns 65
- Hosea 50, 131, 132, 168
- Hospitality 197, 198, 273
- Hostage 222, 291
- Hostages 222, 238, 261, 278, 306
- Hosts of heaven 208
- House 135, 173, 179, 180, 185, 197, 198, 294, 297,
298
- House of Adam 260
- House of Ahab 274

House of Amminadab	287
House of David	219, 273, 277, 279
House of Ephraim	276
House of God	287, 308
House of Israel	131, 169, 243
House of Jacob	130
House of Judah	131, 132, 169, 170, 274
House of the dead	210, 211, 219, 221, 223, 240, 268
House of the Father	215, 220
House of the Gentiles	255, 288
House of the Peoples	256
Houses	166, 175, 189, 240
Houses of the princes	308
Hulda	84
Huldi	277
Human being	290
Humble	51, 298, 301
Humiliation	295
Humility	75, 250
Hundred fold fruits	93, 108
Hungry	81, 94, 185, 188, 298
Hunter	100
Hunters	92
Husbandman	64
Husbands	175
Idolatry	113

- Idols 116, 119, 122, 123, 128, 131, 133, 136, 137, 141, 146, 155, 208, 275, 277, 305
- Image of the king 252
- Immanuel 147
- Imposition of the hands 259
- Imprisonment of death 233
- Incarnation 224
- Incense 122, 141, 261
- Incomes 87
- Infants 54
- Inhabitants 240, 249
- Inheritance 213, 214
- Inheritor 270
- Iniquities 135, 173, 177, 193
- Iniquity 51, 60, 123, 134, 141, 148, 150, 167, 168, 171, 176, 198, 204, 242, 294, 299
- Injustice 247
- Inner chamber 78, 85
- Inner chambers 102
- Inner mind 102
- Inner self 102
- Innocence 4, 37, 39, 40
- Innocent 51, 56, 63, 92, 270, 290
- Innocent blood 274
- Innocent one 290
- Inquirer 254, 255
- Insects 88
- Interest 50, 51, 76, 90, 109

Interpretation	245
Interpreter	140
Iron	186, 218
Isaac	6, 14, 40, 78, 83, 107, 142, 153, 155, 197, 204, 206, 232, 271, 272, 280, 283, 284, 285
Isaiah	2, 3, 12, 13, 23, 41, 42, 43, 45, 50, 53, 122, 123, 124, 128, 130, 131, 133, 134, 135, 136, 141, 145, 146, 147, 148, 158, 167, 171, 172, 174, 182, 193, 195, 202, 232, 244, 255, 276, 303
Ishmael	6, 10, 11, 14, 83, 121
Isles	244
Israel	1, 7, 9, 10, 11, 12, 13, 16, 18, 19, 20, 21, 22, 29, 30, 34, 36, 42, 43, 44, 53, 54, 57, 58, 59, 61, 64, 67, 69, 70, 72, 73, 79, 84, 98, 99, 100, 107, 113, 114, 115, 116, 117, 118, 120, 124, 125, 127, 128, 131, 132, 135, 136, 141, 147, 150, 152, 153, 155, 156, 157, 158, 159, 164, 165, 166, 167, 169, 172, 173, 174, 176, 177, 178, 185, 187, 200, 202, 203, 204, 207, 212, 215, 217, 218, 262, 263, 268, 286, 287, 288, 306, 308
Israelites	286, 308
Issachar	285
Ithamar	83
Ittai	136
Jabin	59, 60
Jacob	6, 40, 53, 59, 60, 78, 79, 83, 97, 118, 128, 130, 131, 133, 142, 153, 155, 172, 180, 195, 197, 200, 201, 204, 209, 226, 227, 269, 270, 271, 272, 279, 280, 283, 284, 285, 286
Jair	286
James	229
Jansma T	181
Japheth.....	5, 38, 271

- Jared 38, 279, 281, 282
- Jaw bone 120, 121
- Jealousy 60, 61, 62, 101, 102, 103, 111, 127, 136, 137, 142
- Jehoahaz 277, 287
- Jehoiachin 274, 278, 279, 287, 306
- Jehoiadah, the priest 274
- Jehoiakim 277, 287, 288, 306
- Jehoram 280
- Jehoshapat 274, 280, 287, 296
- Jehu 78, 79, 84
- Jephthah 200, 208, 215, 227, 286
- Jeremiah 2, 7, 10, 15, 21, 30, 50, 53, 63, 79, 80, 87, 106, 107, 108, 124, 128, 136, 142, 143, 152, 159, 160, 164, 165, 168, 170, 171, 175, 181, 182, 206, 207, 208, 220, 227, 228, 262, 263, 296, 307, 308
- Jericho 214, 308
- Jeroboam 4, 57, 61, 78, 84, 98, 119, 131, 274
- Jerusalem 3, 4, 16, 18, 20, 22, 50, 51, 54, 63, 77, 107, 121, 128, 147, 148, 165, 166, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 183, 200, 202, 203, 204, 205, 206, 207, 208, 211, 216, 220, 223, 256, 274, 275, 278, 279, 287, 288, 304, 307, 308, 309
- Jesse 274, 280
- Jesus 2, 16, 17, 18, 25, 26, 29, 114, 127, 139, 140, 145, 146, 150, 162, 192, 193, 198, 201, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 228, 232, 233, 248, 254, 255, 256, 267, 268, 269, 279, 303
- Jesus our Life-Giver 289

- Jesus son of God 280, 288
- Jesus the Messiah 279
- Jethro 100, 135
- Jew 163, 209
- Jews 1, 7, 8, 25, 26, 29, 33, 99, 113, 140, 139, 151, 152, 163, 164, 183, 200, 201, 205, 220, 221, 229, 250, 288
- Jezebel 79, 216, 226
- Jezreel 57
- Joab 13, 58, 59
- Joakin 280
- Joaqim 280
- Joash 11, 274, 280, 287
- Job 41, 184, 194, 197, 239, 245, 262, 276
- John 28, 29, 137, 201, 215, 216, 229, 269, 279
- Jonah 24, 54, 89, 296
- Joram 274, 287
- Jordan 1, 9, 15, 16, 42, 70, 165, 268
- Joseph 4, 10, 33, 40, 60, 83, 97, 117, 118, 146, 156, 200, 209, 210, 211, 212, 226, 227, 272, 279, 280, 285,
- Joshua 2, 9, 16, 17, 33, 44, 61, 64, 70, 83, 88, 98, 119, 135, 150, 152, 155, 159, 160, 200, 213, 214, 226, 227, 286, 295
- Joshua the son of
Jozedek 278
- Josiah 61, 64, 79, 200, 219, 220, 261, 277, 280, 287
- Jotham 57, 275, 280, 287
- Joy 310
- Judah 10, 24, 30, 50, 54, 128, 131, 132, 166, 169, 172, 174, 176, 180, 181, 210, 270, 272, 275, 280, 285, 286, 307

- Judaism 1
- Judas 16, 23, 58, 99, 210, 214, 297
- Judas Iscariot 73
- Judas Maccabee 228
- Judea 7
- Judge 49, 51, 56, 82, 96, 247
- Judge of Jesus 221
- Judgement 13, 35, 48, 49, 51, 53, 54, 55, 56, 59, 63, 66, 70, 82, 83, 84, 86, 88, 103, 106, 109, 118, 133 , 154, 187, 231, 234, 235, 243, 244, 245, 264, 270, 290, 295, 296, 304, 308
- Judgement of God 254, 256
- Judgement seat 257
- Judgements 53, 84, 88, 114, 124, 125, 175, 189
- Judges 24, 47, 53, 54, 56, 78, 176, 210
- Just 243, 254, 256, 260, 264, 265
- Just men 262
- Justice 48, 51, 53, 90, 123, 219, 270
- Kainan 38
- Karkin 245
- Kedar 208
- Kenaz 286
- Kenite 59
- Kepha 213
- Kerth 121
- Key 77
- Killer of death 243
- Kindness 242, 263, 293, 298

- King 56, 57, 59, 63, 73, 76, 78, 79, 84, 85, 87, 105, 107, 140, 142, 150, 151, 165, 169, 170, 175, 179, 215, 218, 221, 222, 223, 225, 227, 232, 238, 243, 246, 247, 248, 261, 263, 273, 286, 290, 291, 298, 300, 306
- King Messiah 233, 273
- King of Babylon 160, 206, 208, 224, 261, 278, 296, 306, 307, 308
- King of Egypt 277
- King of Israel 274
- King of kings 142
- King of noble birth 95
- King of Persia 251
- Kingdom 15, 55, 57, 68, 73, 79, 81, 82, 93, 98, 99, 100, 101, 111, 112, 128, 134, 142, 166, 167, 170, 180, 181, 182, 183, 188, 192, 216, 222, 232, 249, 276, 273, 275, 277, 278, 288, 295, 306, 309
- Kingdom of
Alexander 205, 251, 311
- Kingdom of
Chaldeans 175
- Kingdom of God 198, 257
- Kingdom of heaven 192, 196, 197, 198, 248, 249
- Kingdom of Israel 216
- Kingdom of Saul 216
- Kingdom of the
Babylonians 278
- Kingdom of the
Greeks 251
- Kingdoms 101, 206, 207, 250
- Kings 55, 146, 148, 176, 179, 226, 234, 237, 242, 259, 261, 273, 274, 262, 287, 306

- Kings of Israel 305
- Kingship 95, 263
- Kir 170
- Knowledge 74, 85, 231, 243
- Kohath 69
- Korah 60, 248
- Kronholm 37
- Laban 59
- Labour 35, 36, 41, 43, 246, 253, 309
- Labourers in the
Vineyard 245
- Ladder 95
- Lamb 19, 23, 25, 27, 28, 122, 212
- Lamb of Passover 26
- Lame 194, 195
- Lamech 39, 279, 280, 281, 282
- Lamentations 124
- Lamp 94, 140, 150, 274
- Lamp stand 94
- Lamps 66, 93, 180
- Lances 128
- Land 20, 25, 40, 41, 45, 49, 50, 62, 64, 69, 72, 73, 77,
108, 109, 118, 119, 120, 121, 134, 135, 153,
166, 169, 170, 171, 176, 180, 186, 188, 194,
220, 262, 263, 272, 288, 290, 306
- Land of Babylon 227, 278
- Land of Canaan 271
- Land of Egypt 131, 226, 287
- Land of Hamath 308
- Land of Israel 212, 219, 277

- Land of life 16, 72, 214, 268
- Land of our death 268
- Land of promise 16, 97, 156, 263, 264, 268
- Land of the
Canaanites 189, 268
- Land of the
Chaldeans 271
- Land of the east 311
- Land of the enemies 288
- Languages 155, 271
- Last supper 18
- Law 1, 3, 4, 9, 11, 14, 15, 20, 31, 32, 35, 39, 40, 41,
43, 44, 50, 51, 67, 69, 74, 77, 78, 89, 105, 107,
113, 114, 117, 120, 121, 124, 125, 128, 133,
146, 159, 161, 163, 167, 169, 172, 176, 197,
202, 215, 213, 222, 243, 244, 274, 277, 286,
306
- Lawgiver 128, 180
- Laws 189
- Laying on the hand 216
- Lazarus 190, 192, 217
- Lazy hired servants 90
- Lazy servants 310
- Leader 2, 156
- Leader of Israel 267
- Leader of the
people 286, 287
- Leaders 47, 50, 266, 287
- Leaders of the
people 286
- Leadership 273
- Leah 84, 272, 285

- Leaven 108, 119,
Leaven of the just 259
Left 187, 188
Leprosy 99, 125, 160, 169
Levi 285
Levites 69
Life 1, 6, 33, 34, 35, 39, 40, 48, 73, 75, 96, 109,
111, 137, 198, 212, 218, 219, 230, 234, 241,
243, 244, 245, 248, 249, 268, 281, 282, 283,
284, 285, 292, 299
Life of David 273
Life of God 137
Life-Giver 39, 49, 150, 243, 256, 304, 309
Light 51, 52, 62, 81, 84, 85, 90, 136, 137, 149, 150,
161, 218, 233, 237, 240, 241, 246, 249, 258,
259, 292, 293, 294, 298
Light from the light 140
Light in the
darkness 93, 94
Light of the world 93
Lightnings 36
Lion 77, 104, 120
Lions 89, 172, 221, 296
Lips 128, 131, 243, 303
Little bread 217
Little ones 290
Living waters 208
Lord of the cluster 255
Lord of the
commandments 304
Lord of the seed 259

Lords of the lands	242
Lot	3, 6, 10, 13, 14, 54, 63, 184, 197, 198, 273
Love	48, 61, 62, 96, 104, 105, 240, 241
Luke	245
Luminaries	88, 297, 300
Luminary	246
Luxurious life	234
Maccabees	33, 44
Magistrates	226
Magnificence	86
Mahallael	38, 279, 280, 281, 282
Maid- servants	225
Maid-servant	34
Maker	139, 143, 145, 146
Malachi	123, 172, 173
Malchel	71
Mammon of wickedness	195
Man	103, 125, 162, 163
Man of rest	270, 271
Manasseh	4, 10, 83, 97, 276, 277, 280, 287
Mankind	258
Manna	25, 212, 261
Man-servant	34
Maria Magdalena	31
Marriage	152, 154, 156, 157, 158, 160, 161, 240, 274
Marriage feast	66, 144, 195
Marriage gift	95
Martyr	228

- Martyrdom 200, 201
- Martyrs 201, 227, 228, 229
- Mary 84, 192, 212, 291
- Mary the virgin 279, 280
- Master 56, 65, 76, 79, 109, 195, 210, 229, 237
- Master's wife 211
- Masters 237
- Matai 24
- Mathan 279, 280
- Mathew 245
- Mathias 297
- Meat 121, 182
- Mede 182
- Medicine 104, 291
- Medicine of death 92
- Medicine of life 266
- Medicines 104
- Melchizedek 5
- Memorial 199
- Memory 295
- Memra 252
- Memre 252
- Men 47, 58, 68, 107, 141, 142, 145, 231, 240
- Merchandise 266
- Merchants 94
- Mercies 298
- Mercifulness 293
- Mercy 205, 241, 260, 295

Mesopotamia	266
Messenger	244
Messengers	12
Messengers of the king of Babylon	275
Messiah	39, 139, 141, 145, 147, 148, 149, 151, 165, 177, 178, 179, 180, 184, 188, 195, 255, 279, 290, 301
Methuselah	38, 260, 279, 280, 281, 282, 283
Micha	108, 169, 172, 227, 228, 296
Midday	266
Midian	88, 100
Midianites	207, 286
Mighty hand	165
Mighty heroes	269
Mighty one	290
Mighty tree	95
Milk	186, 264, 265
Millstone	58
Mind	102, 103, 104, 144, 169
Ministers	56
Ministry	67, 69, 70, 71, 86, 233
Miracles	261
Miraculous battles	297
Miriam	84, 212, 261
Mistress	40
Mnawwan	245
Mnin	245
Moab	7, 13, 207

- Moabite 136
- Moabites 7, 10, 11, 12, 13, 14, 207
- Mockers 251
- Mocking 51, 61
- Model 48
- Money 51, 66, 77, 90, 93, 99, 109, 111, 244, 264, 265, 310
- Money of the poor 214
- Moon 36, 85, 88, 143, 157, 161, 246, 297, 300, 302
- Moons 122
- Mordecai 58, 62, 64, 84, 200, 224, 225, 227, 228, 296
- Moses 2, 4, 10, 12, 14, 15, 18, 19, 21, 26, 34, 41, 53, 59, 63, 68, 69, 70, 79, 88, 100, 104, 106, 107, 114, 117, 118, 119, 120, 122, 125, 128, 132, 133, 134, 136, 140, 141, 150, 152, 156, 157, 158, 159, 164, 165, 166, 167, 168, 173, 176, 184, 185, 189, 191, 192, 193, 200, 211, 212, 213, 226, 227, 231, 232, 248, 261, 262, 263, 267, 268, 269, 286, 295
- Moses your friend 295
- Moth 196, 238
- Mother 41, 42, 58, 59, 68, 78, 79, 84, 97, 130, 153, 159, 162, 198, 241, 304
- Mother of the
Great Prophet 84
- Mount Hur 261
- Mount Nebo 261
- Mount Sinai 157
- Mountain of Jebus 206
- Mountain of the
Lord 172
- Mountains 300

Mouth	43, 51, 102, 103, 107, 114, 121, 124, 129, 142, 144, 157, 168, 182, 202, 208, 226, 232, 243, 244, 248, 256, 263, 264, 265, 271, 292, 296, 301, 309
Mouths	221, 301
Murder	197
Murderer	304
Murderers	45
Murray	59
Music	207
Mustard seed	201
Myrtle	193, 194
Mysteries	20, 22, 28, 264
Mystery	95, 262
Mystery of salvation	259
Naama the Ammonite	273
Naaman	99, 160
Nabat	4, 57, 98, 119
Nabin	286
Naboth	73, 99
Nachor	119, 280, 284
Nachshon	272, 273, 280
Nadab	67, 75, 83, 97
Name	82, 90, 100, 128, 130, 131, 134, 136, 140, 141, 142, 143, 145, 146, 147, 149, 150, 177, 181, 191, 210, 220, 226, 236, 275, 279, 297, 299, 301, 309,
Names	75, 82, 116, 139, 141, 150, 201, 227, 305, 310
Naphtali	285

- Narrow door 256
- Narrow gate 93
- Narrow way 93, 95
- Narsai 191
- Nation 133
- Nations 128, 129, 130, 133, 134, 148, 155, 164, 165,
167, 171, 172, 173, 177, 198, 201, 207, 208,
213, 214, 244, 297
- Nature 290, 297, 299, 302
- Natures 260
- Nazirite 120, 121, 161
- Naziriteship 98
- Nebuchadnezzar 99, 123, 139, 142, 146, 193, 222, 223, 278,
287, 306, 309
- Needy 187, 193, 196, 198, 204, 258, 292, 298, 301
- Neighbour 102, 198, 304
- Neighbours 242, 305
- Neriah 107
- Nest 41, 135
- Net 99, 100,
- New creation 94
- New wineskins 93
- Night 51, 84, 86, 102, 149, 161, 241, 246, 249, 266,
297
- Nineveh 54
- Nisan 18, 19, 23, 24
- Noah 4, 5, 14, 33, 37, 38, 54, 61, 83, 87, 88, 116,
117, 153, 154, 155, 260, 262, 270, 271, 276,
279, 280, 281, 282, 283, 284, 286
- Noble actions 289

- Nun 9, 16, 44, 64, 70, 88, 119, 150, 159, 160, 226, 227, 286, 295
- Oath 255, 306, 309
- Oaths 305, 306, 307, 308, 309
- Obed 274, 280
- Obedience 152
- Oberdom 135
- Ober-edom 70, 71
- Observer 48, 64
- Odes of Solomon 162
- Offering 120, 125, 177, 298, 306
- Offering places 169, 170
- Offerings 70, 113, 121, 122, 124, 125, 130, 165, 170, 179, 180
- Offshoot 89, 102
- Offspring 49, 154, 216, 270, 271, 272, 273
- Offspring of the
Church 94
- Oil 109, 218
- Old age 236, 241, 249
- Old leaven 80, 76, 91, 94, 102, 109
- Old ways of life 127
- Olive tree 127, 137, 259
- Olive trees 185
- Olive woods 193, 194
- Olives 160
- Omri 57, 73, 274
- Only begotten 291
- Only begotten ones 235

- Only begotten son 292, 294
- Oppressor 235, 237, 261, 295
- Oppressors 90, 128, 166, 242, 262, 296
- Oppressors of Elisha 296
- Orphan 194
- Orphans 185, 187
- Othniel 286
- Outer darkness 247
- Overflowing wrath 254, 260
- Overseers 187
- Overthrown altars 298
- Ox 35, 122, 194
- Oxen 120, 123
- Pagan 137
- Paganism 22, 77, 119, 120, 171
- Pannah 84
- Parable 245
- Paradise 48, 56, 59, 71, 72, 96, 239, 258
- Parents 235, 236, 309
- Partaker 273
- Partakers 48, 72, 82, 106, 137
- Paschal lamb 27
- Paschal sacrifice 20
- Passage 42
- Passion 18, 25, 29, 31, 150
- Passover 14, 16, 18, 19, 20, 21, 23, 25, 27, 28, 29, 30, 31,
32, 34, 250
- Pastor 66
- Pastors 66, 150, 250

Path	302
Paths	172
Patience	260
Patience of the Good One	259
Patriarchs	33, 152, 201
Paul	108, 201, 229
Payment	50, 51
Payne Smith	32
Peace	48, 49, 51, 58, 59, 62, 63, 65, 76, 80, 81, 82, 83, 100, 101, 104, 105, 106, 109, 110, 128, 147, 148, 203, 219, 265, 278
Peace makers	49, 81, 111
Pearl	64, 140, 252
Peleg	280, 284
Penitence	250
Penitent	301
Penitents	259
People	84, 123, 127, 131, 132, 133, 135, 136, 137, 140, 191, 193, 212, 213, 216
People of God	127, 138
People of Gomorrah	130, 191, 203
People of Israel	133, 268, 270
Peoples	84, 116, 121, 122, 127, 128, 131, 132, 133, 134, 135, 136, 137, 140, 147, 166, 169, 172, 175, 191, 193, 194, 212, 213, 215, 216, 218, 222, 224, 250, 268
Perez	272, 280
Perfect life	244
Perfect witnesses	229

- Perfection 241
- Persecution 47, 160, 200, 201, 229, 311
- Persecutions 200, 201
- Persecutor 209, 211, 216, 224, 225, 226, 227, 295, 296
- Persecutors 209, 211, 213, 214, 224, 225
- Persian king 200
- Persian king Shapur 311
- Person 303, 304, 305, 309, 310
- Peshitta 26, 144
- Pestilence 72, 142, 295
- Peter 201
- Petition 48, 66
- Pharaoh 10, 11, 25, 57, 60, 72, 79, 96, 97, 101, 118,
134, 140, 141, 146, 156, 165, 166, 211, 212,
219, 226, 261, 295, 297
- Pharaoh the lame 277
- Pharisee 75
- Pharisees 114
- Philip of Macedonia 111, 251
- Philistines 69, 70, 120, 135, 148, 149, 170, 171, 208, 286,
295
- Phinehas 67, 70, 75, 78, 159, 273, 295
- Physician 291
- Pigs 118
- Pilate 221
- Pit 210, 221
- Pit of lions 228
- Place of life 241, 291
- Place of light 241

Place of magnificence	241
Place of rest	266
Place of worship	305
Plague	118, 169, 262
Plague of leprosy	275
Plagues	70, 72, 88, 176
Plantation	2, 203,
Plantation of Gomorrah	91, 130, 203
Planting of Gomorrah	171
Pledge	194, 267, 268, 290, 291, 292
Pledge of life	267
Pledge of salvation	290
Pledges	268
Ploughed land	108, 255, 310
Plunder	128
Plunderer	167, 235
Plunderers	90, 242
Points of arrows	92
Poison	60, 233, 234
Poison of the serpent	115
Pomp	56
Poor	45, 51, 65, 73, 74, 76, 80, 83, 86, 90, 110, 184, 185, 186, 187, 188, 191, 193, 195, 196, 197, 198, 199, 204, 237, 238, 250, 297, 298, 301
Poor in the spirit	196, 197, 248
Poor man	189, 190, 192

- Poor strangers 197
- Possessions 197, 233, 234, 236, 239, 276
- Pound 244, 310
- Poverty 82, 191
- Power 221, 222, 224, 231, 232, 233, 234, 243, 252, 277, 278, 290, 292, 300
- Power of death 230
- Power of the
Evil One 290, 291
- Praise 255, 310
- Prayer 45, 48, 62, 64, 66, 82, 102, 105, 113, 115, 116, 120, 174, 175, 177, 178, 200, 201, 221, 224, 250, 263, 264, 267, 269, 274, 275, 293, 294, 295, 296, 297, 298, 305
- Prayer of Daniel 164, 263
- Prayer of Jesus 254
- Prayer of Moses 263
- Prayer of the just 262
- Prayers 250, 254
- Preachers 251
- Precious pearl 63
- Prelates 47, 48
- Prey 195
- Pride 48, 56, 57, 58, 61, 62, 71, 98, 120, 126, 250
- Priest 68, 69, 74, 79, 95, 100, 135, 140, 150, 265
- Priesthood 57, 67, 68, 72, 78, 98, 159, 169, 213, 273, 275, 279
- Priests 33, 44, 49, 51, 57, 67, 70, 71, 73, 77, 78, 107, 121, 152, 158, 194, 215, 243, 244, 259, 294, 297, 306, 307, 308
- Prince 51, 75

- Prince of peace 147
- Princes 176
- Princes 53, 55, 69, 77, 308
- Prison 56, 108, 188, 210, 228, 298, 306
- Prison governors 49, 105
- Prisoners 65, 81, 105, 223, 233, 237, 238
- Prisoners of the
Church 94
- Prisons 55, 105, 247, 249
- Procreation 152, 156
- Profit 90, 93, 109, 115, 116, 155, 244, 245, 255, 310
- Promise 255, 269, 286, 310
- Promise of life 234
- Promised land 165
- Propagation 241
- Property 166
- Prophecy 84, 107, 175, 180, 207
- Prophet 2, 7, 12, 23, 30, 43, 50, 53, 54, 67, 72, 75, 77,
78, 100, 122, 124, 128, 131, 132, 134, 136,
140, 141, 142, 143, 144, 167, 172, 174, 180,
185, 190, 191, 193, 202, 206, 208, 240, 243,
248, 253, 260, 262, 263, 264, 265, 269, 270,
278, 288, 295, 307
- Prophetess 84, 277
- Prophets 51, 58, 64, 77, 79, 107, 127, 139, 146, 147,
149, 150, 164, 165, 167, 168, 169, 170, 171,
174, 175, 176, 179, 180, 181, 191, 192, 193,
202, 203, 208, 209, 217, 222, 259, 268, 269,
301, 308
- Prophets of Baal 296
- Propitiation 267
- Propitiator 261

- Proselytes 185
- Prostitution 158
- Proud 234
- Provision for the
journey 238
- Psalms 31, 144
- Puah 286
- Punishment 47, 107, 231, 248, 257
- Pure heart 256
- Purifications 114, 115
- Put on the body 224
- Qentura 6, 7, 10, 11, 12, 14
- Questions 254
- Rabbi 75
- Rachel 84, 272, 285
- Rahab 61, 135, 214
- Rain 63, 135, 161, 171, 217, 259, 260, 298
- Rainbow 5
- Ramath -gilead 73, 99
- Rams 123
- Rau 280, 284
- Ravens 41, 113, 121
- Reaper 253
- Rebekah 59, 78, 153, 285
- Rebellious sons 130
- Reconciliation 59, 103
- Red sea 42, 57
- Redeemer 150
- Rehoboam 55, 56, 78, 84, 96, 98, 99, 101, 273, 274, 280,
287

Rejected money	91
Rejected silver	124, 130, 168, 204
Religious cult	118
Rent garments	91
Repayment	195
Repentance	259, 264
Repentance of heart	96
Reqem	12
Rest	34, 35, 36, 42, 43, 44, 45, 46, 125, 169, 184, 185, 187, 188, 195, 197, 238, 242, 288, 297
Rest of God	214
Rest of the fathers	238
Rest of the righteous	242
Resurrection	35, 195, 219, 232, 240, 255, 267, 277, 291
Resurrection of the dead	232, 245, 250
Resurrection of the righteous	230, 243
Resurrection of the wicked	230, 243
Retribution	54, 57, 58, 59, 184, 264, 299
Reuben	83, 97, 232, 285
Revelation	152
Revolving flame	257
Rich	51, 73, 74, 80, 83, 86, 110, 187, 188, 189, 191, 196, 198, 230, 234, 236, 237, 238, 298
Rich man	188, 189, 190, 191, 192, 193
Rich merchant	109
Rich neighbours	195

- Riches 65, 289, 309
- Right 187, 188
- Right hand 135, 213, 217, 297
- Righteous 23, 196, 197, 200, 202, 223, 224, 225, 231,
233, 238, 239, 243, 248, 254, 264, 265, 266,
270, 271, 275, 276, 277
- Righteous king 261, 275,
- Righteousness 1, 2, 4, 5, 17, 33, 34, 35, 36, 37, 40, 47, 51, 53,
60, 115, 116, 177, 179, 185, 187, 247, 262,
263, 274, 274, 293
- River 10, 11, 211, 212
- Rivers 42, 193, 202
- Robbers 128
- Robe of glory 95
- Robes 66, 94
- Robes of glory 93
- Rock 16, 25, 108
- Romans 205, 251
- Rottenness 290
- Royal daughters 216
- Rule 277
- Ruler 3, 51, 245, 246
- Rulers 226, 249
- Rulers of Sodom 130, 131, 191, 203
- Rushma of salvation 305
- Ruth 136, 273
- Sabbath 24, 25, 31, 33, 34, 35, 36, 37, 40, 42, 44, 45, 46,
124, 126, 214, 250, 288
- Sabbath of God 241
- Sackcloth 42, 175, 224

- Sacred Scriptures 251, 252
- Sacrifice 44, 116, 122, 165, 179, 180
- Sacrifices 113, 120, 121, 122, 123, 124, 131, 170
- Sadducees 114, 232
- Sadness 235, 295
- Sadok 280
- Sage 3, 24, 251
- Sage of the Jews 200, 201
- Sages 251, 252
- Sailors 51, 86, 92, 266
- Saints 159
- Salt 51, 62, 77, 83, 109, 290
- Salt of the earth 93, 265
- Salu 98
- Salvation 133, 174
- Samaria 217, 296
- Samaritan 107
- Samson 98, 113, 120, 161, 208, 227, 287, 295
- Samuel 80, 83, 123, 153, 159, 201, 208, 215, 228, 262, 263, 287, 295
- Sanctuary 86, 177, 291, 297
- Sand 84, 87, 88, 109, 297, 310
- Sand for the building 91
- Sarah 84, 197, 204,
- Satan 16, 25, 26, 96, 212, 213, 217, 223, 224
- Saul 60, 71, 73, 78, 80, 84, 98, 123, 135, 148, 149, 215, 216, 226, 228, 287, 295

- Saviour 16, 17, 18, 23, 24, 25, 28, 31, 46, 58, 59, 61, 68, 71, 75, 81, 82, 89, 94, 107, 108, 110, 114, 128, 133, 136, 137, 189, 191, 213, 214, 217, 229, 232, 248, 264, 265, 269, 303, 304, 309
- Savour 109
- Scandal of the cross 92
- Scourges 208
- Scribe 120
- Scribes 53, 75
- Scripture 9, 137, 148, 150, 160, 163, 175, 181, 269, 276,
- Scriptures 295
- Sea 25, 29, 42, 58, 77, 84, 85, 87, 88, 89, 97, 103, 114, 173, 201, 202, 236, 249, 296, 297, 300
- Seas 34, 86, 297
- Second world 83, 154
- Seed 39, 49, 99, 108, 109, 136, 153, 154, 155, 171, 198, 199, 255, 273, 274, 275, 277, 279, 310
- Seed of Abraham 195, 196, 261
- Seed of Adam 233
- Seed of good wheat 93
- Seed of Ham 271
- Seed of life 199
- Seed of Medes 175
- Seed of the Evil One 259
- Seed of the house of David 279
- Seed of the righteous 254, 270
- Seir 12
- Seleucia 47, 49
- Self existent one 291, 299

- Sennacherib 61, 99, 218, 296, 297
- Senses of the mind 86
- Sentence 243
- Sentence to Adam 239
- Seraphs 86
- Serpent 26, 47, 56, 59, 60, 104, 109, 115, 254, 257, 290
- Serpent of brass 26
- Serug 280, 284
- Servant 34, 56, 57, 69, 76, 114, 120, 133, 142, 148, 195, 237, 243
- Servant of God 176
- Servant of servants 56, 97
- Servants 56, 57, 105, 118, 176, 191, 245, 298
- Servants of Baal 217
- Servants of heaven 303
- Servitude 212
- Seth 38, 83, 161, 270, 279, 280, 282
- Shadow of death 235
- Shalah 279, 283
- Shame 203
- Shamoa 58
- Shapur II 47, 112, 200
- Shealtiel 278, 280
- Shechem 97
- Sheep 27, 75, 118, 119, 120, 123, 150, 194
- Sheeps 113
- Shekinah 157, 169
- Shela 273, 280

- Shem 5, 38, 39, 40, 271, 272, 279, 282, 283
- Sheol 18, 24, 25, 31, 81, 149, 189, 190, 230, 232,
244, 248, 294
- Shepherd 47, 48, 49, 75, 76, 77, 140, 150, 209
- Shepherds 48, 118, 150
- Ship 64, 86, 266
- Ships 51
- Shmoni 228
- Shoulder 195
- Sick 45, 188, 230
- Sickness 187, 219, 264, 267, 275
- Sidon 174, 207
- Sign 269
- Sign of the cross 213
- Silver 181
- Simeon 285, 297
- Simon 16, 29, 89, 150, 192, 216, 229, 269
- Simon Kepha 29
- Sin 23, 33, 34, 40, 53, 59, 61, 62, 67, 71, 76, 104,
115, 117, 127, 146, 150, 153, 186, 191, 218,
245
- Sinner 28, 37, 50, 193, 198, 250
- Sinners 48, 49, 63, 82, 108, 111, 123, 235, 244, 245,
257, 259, 260, 262, 264, 290, 294
- Sins 1, 15, 23, 35, 37, 38, 39, 42, 43, 44, 49, 61, 68,
79, 94, 104, 106, 107, 116, 123, 124, 125, 134,
135, 146, 148, 150, 154, 155, 165, 167, 176,
177, 178, 193, 195, 203, 204, 216, 217, 218,
219, 222, 229, 235, 240, 243, 244, 253, 263,
270, 277, 278, 289, 305
- Sisera 59, 60, 89
- Sister 162

Sisters	203
Skeleton	120
Skilful athlete	64
Skillful hunter	103
Skillful pilots	266
Slack workmen	109
Slaughter	36
Slave	20, 240
Slavery	72, 164, 261, 271, 291, 296
Slaves	237
Sleep	43, 64, 102, 109, 249, 268
Sleep of death	104
Slumbering guards	92
Smoke	249, 260
Snake	115
Snakes	72, 91
Snares	99
Sodom	1, 2, 3, 30, 45, 53, 54, 110, 170, 198, 200, 202, 203, 204, 205, 206
Sodomites	101, 130, 155
Sojourners	235
Soldiers	211
Solitary	162
Solomon	57, 79, 84, 98, 141, 162, 165, 204, 216, 273, 274, 280, 287
Son	37, 40, 57, 58, 59, 68, 77, 78, 82, 88, 89, 95, 97, 98, 119, 134, 140, 141, 144, 146, 147, 150, 159, 160, 165, 185, 190, 204, 206, 217, 224, 226, 227, 250, 255, 262, 263, 272, 273, 274, 275, 282, 286, 290, 303, 305, 306

- Son of Adam 242, 291, 302
- Son of Ahab 217
- Son of Ahasuerus 175, 182
- Son of David 219
- Son of God 79, 111, 133, 139, 140, 141, 145, 146, 147,
151, 216, 225, 267
- Son of man 140, 192
- Son of Nabat 131
- Son of Philip 205
- Son of Philip of
Macedonia 311
- Son of the Father 81
- Son of the king 140
- Sons 39, 40, 45, 48, 49, 55, 57, 58, 65, 67, 68, 69, 70,
72, 73, 78, 79, 92, 94, 97, 101, 106, 108, 133,
135, 140, 141, 145, 148, 158, 159, 160, 161,
168, 175, 197, 225, 228, 235, 236, 238, 261,
271, 276, 283, 308
- Sons of Adam 96
- Sons of Cain 112
- Sons of discord 92
- Sons of disturbance 100
- Sons of God 81, 82, 111
- Sons of his fold 82, 95, 100
- Sons of Israel 168, 189, 193,
- Sons of Judah 272
- Sons of light 137
- Sons of men 148
- Sons of peace 93, 111, 112, 230, 238
- Sons of promise 155, 197

- Sons of strife 112
- Sons of the bridal
chamber 93
- Sons of the covenant 250
- Sons of the Evil one 258
- Sons of the Father 112
- Sons of the left 81, 90
- Sons of the right 81, 93
- Soothsayers 149, 169
- Soul 65, 75, 81, 85, 117, 149, 186, 188, 190, 294
- Sower 49, 108, 150, 253
- Sowers of scandal..... 92
- Speaker 252, 253
- Spear 150
- Spears 128, 129
- Spiders webs 203
- Spirit 24, 41, 58, 103, 109, 134, 143, 145, 154, 158,
162, 166, 173, 194, 197, 217, 253, 255, 271,
291, 293, 301
- Spirit of Christ..... 288
- Spirit of life 267, 299
- Spirit of wisdom 226
- Spouses 235
- Springs..... 36
- Stadium 65, 93
- Staff of Israel..... 133
- Star 245
- Stars 36, 88, 153, 155, 161, 246, 302
- Steep rock 135

- Stephen 201, 229
- Steps 289
- Steward 56, 109, 117, 246
- Stewards 47, 49, 93, 105
- Stolen treasure 109
- Stomach 115, 189
- Stone 68, 72, 121, 223
- Stones 16, 137
- Storehouses 93
- Storms 51, 66
- Straight way 95, 256
- Strange vine 130, 171
- Stranger 185, 188
- Strangers 185, 197, 198, 230, 238, 297, 309
- Strife 48, 49, 60, 61, 62, 63, 65, 80, 83, 90, 91, 92, 96,
101, 102, 103, 106, 110, 111, 113
- Strong 230
- Strong waves 86
- Student 252
- Stumbling block 256
- Stumbling blocks 302
- Suffering 48, 254, 294
- Sufferings 291
- Sulphur 155
- Sun 16, 36, 63, 85, 86, 88, 108, 143, 157, 161, 214,
218, 246, 249, 254, 260, 265, 297, 298, 299,
302
- Sun of Grace 259
- Supper 195

Supplication	174, 175, 177, 197
Swearing	255
Sweet savour	94
Swift wings	86, 309
Swine	123
Sword	13, 16, 27, 61, 64, 69, 81, 97, 98, 99, 101, 124, 128, 136, 142, 149, 155, 160, 172, 220, 224, 244, 260, 262, 297
Swords	128, 129
Synagogue	75, 142, 217
Synod	47
Syriac	254
Tabernacle	26, 50, 69, 97, 159, 196
Talent	244
Talents	111, 245
Tamar	98
Tares	111
Tarsumim	181
Tasteless salt	91
Tax collector	106, 198
Teacher	29, 76, 77, 124, 133, 140, 160, 201
Teacher of the Peoples	257, 265, 303
Teachers	51, 67, 250, 252
Teachers of the People	307
Temple	26, 33, 79, 85, 143, 145, 165, 180, 204, 206, 288, 301
Temple of the spirit	93

- Temples 301
- Temptation 293
- Temptations 65, 288
- Ten commandments 113, 125
- Ten Virgins 247
- Ten-fold pound 310
- Tent 197
- Tent of meeting 26
- Terah 119, 280, 284, 285
- Testament 268
- Testimony 141, 205
- Thanksgiving 255
- Theft 99
- Thick darkness 302
- Thief 73
- Thieves 45, 196, 197, 238
- Thirst 184, 188
- Thistles 110
- Thorns 90, 91, 102, 108, 110, 130, 161, 171, 181, 204, 279
- Thoughts 103
- Threshing floor 206
- Throne 277, 300, 304
- Thrones 86
- Tiny heart 301
- Title 141, 142
- Tola 286
- Tomb 221
- Tomb of Jesus 221

Tombs	114
Tongue	104, 107, 307, 309
Tongues	301
Tormentor	295
Torturers	242
Tower	66, 95, 171
Towns	309
Traders	220
Tranquillity	48, 80, 81, 82, 83, 101, 106, 278
Transgression	106, 274
Transgression of the law	89
Trap	103
Treacherous ones	90
Treachery	174
Treasure	63, 85, 86, 99, 105, 110, 196, 252, 310
Treasure house	187
Treasure in the field	94
Treasure of the Lord	311
Treasures	65, 86, 87, 110, 187, 188, 196, 238, 239, 292, 310
Treasury	85, 86, 105, 246, 292
Tree of knowledge	36, 71, 231, 257
Tree of life	257, 258
Trees	166
Tribe	215, 219
Tribes	53, 243, 273
Tribunal	245
Tribute	287, 288

- True heralds 94
- True lamb 212
- True wisdom 258
- True witnesses 229
- Truth 51, 52, 80, 89,
- Tyre 174, 207
- Unbelievers 266
- Uncleanness 239
- Unleavened bread 18, 25, 31
- Unveiled face 65
- Upright 254, 256, 264, 265
- Uprightness 51
- Ur 5
- Ur of the Chaldeans 260, 271
- Uriah 136
- Uzzah 69, 70,
- Uzziah 169, 170, 275, 280, 287
- Valiant 237
- Valiant ones 83
- Valley 89, 193, 194
- Vanity 60
- Vashti 84, 224
- Veil 213
- Veil of the
holy temple 220
- Vengeance 201, 214, 295, 296
- Venom of snake 92
- Vessels 308
- Victory 234

- Vigil 48, 66
- Vigilant helmsmen 64
- Vine 2, 3, 109, 110, 130, 132, 150, 171, 181, 203, 279
- Vine of Sodom 130, 171, 203
- Vine shoots 171
- Vinedresser 95
- Vinegar 150
- Vines 93, 95, 266
- Vineyard 2, 51, 53, 54, 65, 73, 90, 91, 93, 99, 110, 130, 171, 181, 185, 186, 204, 279
- Vineyard of truth 95
- Vineyards 160, 189, 193
- Virgin 147, 158, 161, 170, 207, 209
- Virgin Mary 258
- Virginity 152, 153, 156, 158, 159, 161, 162, 163, 250
- Virgins 66, 152, 236, 297
- Vision 222
- Visions 169, 209, 222
- Vow 215
- Vows 122
- Wage 83, 186, 245, 246, 253, 265
- Wages 93, 187, 245
- Wakefulness..... 109
- War 44, 51, 73, 88, 107, 128, 136, 155, 227, 250, 265
- Warrior 297
- Warriors 237
- Wars 92

- Watchers 86, 163
- Watchers of heaven 82
- Water 25, 27, 29, 42, 66, 74, 75, 81, 84, 85, 88, 90, 94,
108, 117, 120, 121, 125, 134, 185, 193, 208,
212, 213, 218, 261, 264, 302
- Waters 212, 300
- Waters of the flood 154, 161, 260
- Waves 51, 84, 87, 296
- Way 39, 50, 101, 103, 122, 140, 150, 201, 270, 301
- Ways 43, 84, 133, 143, 154, 159, 172, 245
- Ways of sin 127
- Weak 292, 293
- Weakness 290
- Wealth 198, 234, 239, 243, 309, 310
- Weary 195
- Weeds 48, 51, 60, 63, 83, 90, 109, 111, 259
- Wheat 48, 60, 63, 83, 90, 102, 109, 111, 259
- Whitewashed wall 91
- Whole Church 251, 253
- Whole faith 251
- Wicked actions 103
- Wicked king 306
- Wicked priests 265
- Wicked workers 90
- Wicked works 91
- Wickedness 43, 50, 51, 54, 60, 69, 80, 81, 89, 98, 146, 200,
205, 220, 221, 239, 245, 247, 265, 274, 298
- Widow 158, 194, 195, 217, 218
- Widows 123, 185, 187

Wife	37, 38, 39, 40, 59, 68, 97, 136, 158, 159, 160, 162, 204, 273
Wild animals	99, 297
Wild beasts	171
Wild fruits	110
Wild grapes	109
Wilderness	8, 9, 11, 12, 42, 122, 133, 155, 170, 193, 194, 286
Wilderness	97
Will	84, 87, 88, 89, 100, 103, 297, 299, 300
Will of God	152, 195, 255, 303
Wind	63, 85, 86, 89, 109, 260
Winds	297, 300, 302
Wine	94, 109, 182, 193, 218, 264, 265
Wine press	181
Wine presses	116
Winged bird	103
Wings of the mind	85
Wings of the sense	85
Winners of the crowns	93
Winter	46
Wisdom	71, 85, 255, 258, 267, 292, 310
Wisdom of God	252
Wise	43, 51, 55, 58, 62, 80, 86, 90, 100, 101, 102, 236, 239
Wise builder	64
Wise builders	93
Wise Charioteer	64
Wise disputer	120

- Wise doctor 64, 104
- Wise king 109
- Wise man 201
- Wise men 252
- Wise merchants 93
- Wise scribe 239
- Wise scribes 78
- Wise Teacher 147
- Wise virgins 111
- Wisemen of
Babylon 84, 263
- Witness 16
- Witnesses 229, 239
- Wives 154, 163, 175, 240, 241
- Wolf 27
- Woman 131, 144, 156, 158
- Woman of Tekoah 58
- Womb 79, 159
- Women 47, 58, 67, 77, 84, 98, 154, 162, 218, 240, 305,
310
- Wonders 87, 222, 261
- Wood 212, 218
- Wood of the cross 212
- Word of God 113, 116
- Word of the
righteous 277
- Work 42, 43
- Workers 246
- Workmen 245

- Works 63, 247, 250, 303
- works of God 84
- World 37, 38, 39, 40, 44, 51, 63, 65, 66, 71, 73, 76,
80, 82, 94, 106, 110, 111, 137, 141, 142, 143,
144, 146, 152, 153, 156, 160, 162, 163, 196,
206, 211, 214, 215, 225, 230, 231, 235, 236,
237, 238, 239, 240, 241, 244, 246, 247, 252,
254, 255, 259, 260, 264, 265, 266, 269, 270,
276, 282, 288, 289, 299, 302, 309
- World of falsehood 270
- Worlds 63, 298
- Worm 89
- Worms 234
- Wormwood 92, 99
- Worn out garment 109
- Worn out wineskins 91, 109
- Worship 116, 136, 137, 143, 297
- Worshippers 303
- Wound 69
- Wounds 148, 189, 190
- Wrath 51, 169, 203, 207, 220, 225, 238, 241, 260,
262, 263, 266, 270, 293, 299
- Wrath of God 273
- Wretched fish 109
- Yoke 41, 66, 114, 125, 126, 142
- Yoke of
Nebuchadnezzar 175
- Young children 236, 238
- Young lions 172
- Young men 101
- Youth 38

Youths	236
Yufna	9
Zacchaeus	198
Zadoq	279
Zebulun	285
Zechariah	128, 149, 170, 173, 180, 220
Zedekiah	107, 227, 278, 287, 288, 306, 307, 308
Zerubbabel	173, 180, 278, 279, 280
Zilpah	285
Zimri	60, 79, 98, 154
Zion	22, 51, 71, 124, 128, 171, 172, 173, 174
Zoar	63

APHRAHAT DEMONSTRATIONS - II

This volume contains the second group of Demonstrations, Demonstrations XI-XXIII. These Demonstrations in part consist of polemics against Jewish practices, while the rest concentrate on certain current issues faced by his Church. Aphrahat's mentioning of the order of arrangements of the Demonstrations and the dates of their composition throws light on their genuineness. Even though certain Demonstrations have been published individually in English, this is the first time the second group of Demonstration as a whole are published in a single volume.

Kuriakose Valavanolickal, graduated at the University of Bangalore, India and did his higher studies in Patristics at Institutum Patristicum Augustinianum, Rome. He obtained M. St. in Syriac Studies and D. Phil from the University of Oxford. He is teaching Syriac Literature and allied subjects at St Ephrem Ecumenical Research Institute (SEERI), a regional Centre of Mahatma Gandhi University for Syriac Studies. His most recent work is *The Use of Gospel Parables in the Writings of Aphrahat and Ephrem*.